Record of Christian Work

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Brief American Notes. One hundred and thirty men, members of the Wagoner Place Methodist Church, St. Louis, of which the Rev. John McCarthy is pastor, have each agreed to adopt a boy, between the ages of twelve and sixteen, as a sort of foster brother. The only obligation on the boy's part is that he must be a regular attendant on the Sunday school of the church. A dinner, with instructive entertainment, will be given once a month, each **"big brother"** paying for the boy for whose moral welfare he has taken responsibility. A club house for the boys is projected, and efforts will be made to bring in as many non-churched boys as possible. Mr. W. J. Achuff, of the Southern Railway Supply Co., is the promoter of the plan.

The **grouping of four theological faculties** of Montreal (Presbyterian, Methodist, Episcopalian, Congregationalist) in one institution is clearly meeting with the approval of the Christian public. A fund of $526,250 was subscribed in four days by 110 persons to provide buildings, scholarships and special chairs.

The Church of the Advent of Boston (High Episcopalian) is open twice a month for services of the **Armenians of the Gregorian connection.** The building is on these occasions packed to the doors.

The **county work of the Y. M. C. A.** is organized in four New Hampshire counties—Sullivan, Carroll, Coos and Rockingham. In these counties are fifty small towns. The Association has enrolled 1262 boys and men, two thirds of whom have taken up Bible study in the year past. Fifty college students, largely from Dartmouth, have been sent into these towns to do evangelistic work. In places where there is no settled pastor the Association secretary often helps in pastoral work. Rural hygiene, supervised play, coöperation with the schools, and club work for boys are other features of this type of Association work.

The following testimonies witness to the **value of the Gideon effort for placing Bibles in hotel chambers:**

"It is through reading your Bible in the hotels, night after night, that I was brought to know the love of Jesus. I would like to join your Association. Let me have particulars that I may help carry on the good work.

"Very truly yours,
"W. M. Barrow."

And again:

"I want to tell that whenever I have a vacant room with one of these Books in it, how much I like to sit down for a few minutes and read a chapter or a psalm, and how much better I feel afterwards! Other maids do the same when they wait for the guests to come out of their rooms in the mornings. I enclose a little offering to keep the blessed truth moving onward which the world so sadly needs. In all sincerity, A Maid at the Cochran Hotel." (Washington, D. C.)

A Presbyterian layman, Mr. John Crerar of Chicago, left money, two decades ago, to the American Sunday School Union for employing agents **to sustain Sunday schools on the frontiers.** Hundreds of churches have grown out of these schools in the intervening years. Mr. Stanaway, during the past twelvemonth, has organized thirteen schools in Northern Michigan, chiefly among Finnish settlers. The isolation at some points is so great that it is hardly possible to establish schools, and here Bible and missionary work is done. Mr. Chapman, the Union's agent in Western Nebraska, writes that, on stopping to urge the need of a Sunday school on one man, he was told that the great distances between neighbors made it im-

practicable. Before leaving he gave the boy in the house a New Testament. Three days later the father was caught away from home in a terrible snow-storm. When night came mother and boy went to care for the horses, leaving the little girl with the baby. Next day they were found dead on the snow-white prairie, a short way from the cabin. Such are the needy ones to whom the Crerar fund ministers.

The legislature of Pennsylvania has passed a resolution (signed later by the governor) asking Congress to propose an amendment to the United States Constitution **to prohibit polygamy in the United States.**

Mrs. Wm. van Rensselaer Smith has given $500,000 for the erection of a **new Y. M. C. A. building in Brooklyn.** It is to serve as a memorial to her son, Mr. Clarence E. Smith, a prominent coffee broker of New York, who was deeply interested in work for young men and boys. The new building will be the largest and most complete of its kind in the world. Among its features will be an auditorium with a seating capacity of about 900, a library, classrooms, game rooms, lecture room, banquet hall, social rooms, restaurant, ladies' reception room. The physical equipment will include three gymnasiums, two swimming pools, a large running track, four handball courts, about fifty shower baths, etc., etc. Five stories will be set apart for dormitories, accommodating some 500 men. A large part of the building will be especially planned for the boys' department and provision will be made for work among street boys. In the basements will be twelve bowling alleys, barber shop, laundry, manual training rooms, and the electric, heating and cold storage plants. The roof will be utilized for athletic and social purposes.

The **Seamen's Mission in New York** shipped, in 1912, 10,283 men and found temporary employment for 1426 more. The aggregate attendance of seamen reached 136,226. Its agents have visited seamen on shipboard and in hospital, put some 18,000 packages of reading matter on vessels, transmitted money, cared for baggage, written letters (9152!), held Gospel and temperance meetings, and otherwise aided and guarded these sons of the sea. The Mission's report tells us that a seaman's life averages but twelve years as against twenty-two of the landsman, that six sailors are, on an average, drowned every night throughout the year, and that while life at sea is full of hazard, that on land is, for the seamen, none the less so—land sharks, saloon keepers and other parasites being ever on the watch for him and his earnings.

The reports of the evangelistic committees of the various evangelical churches, given at the recent meeting of the Federal Council in Atlantic City, were not encouraging as to the past. Each denomination, however, reported a quickening sense of the **importance and necessity of a larger ingathering into the Church of Christ.** The Congregationalists admitted — sorrowfully — that fully one third of their churches reported no additions on confession of faith. The Baptists and Methodists (South) confessed that the number of those converted had been so small as to send them to their knees in humiliation and prayer. The Presbyterians (South), the same, with the addition that they had instituted a series of conferences among all their churches with marked results. The Reformed Churches reported that having lost as many in two years as they had gained in three, they started a crusade, and in 1911 added 3000 members and in 1912, 6000. The M. E. Church, appalled at the existing conditions, has issued an appeal for a 10 per cent increase in their numbers this year.

The brightest note came from the Lutherans, whose children are brought up to enter the training classes, with the result that 90 per cent of them are brought into the church. This body feels, however, that it needs more evangelical fervor to reach outsiders.

The Council's policy of activity for the future is to include the distribution of literature on evangelism among the churches and the institution of lectures upon the same subject in the theological seminaries.

The "Blessed Reformation" in the Twentieth Century. An important work for Italians is carried on by Grace Church, New York, in its chapel on East Fourteenth Street. The present congregation averages, by actual count, over 200 persons, and 451 have been confirmed. The pastor is Mr. Francesco Urbano, baptized in the Anglican Mission, Palermo, and trained at Rutgers and Yale. The *Churchman* prints a letter from Mr. Urbano which is a valuable contribution to the controversy now agitating the American Episcopal Church:

"I desire to say," affirms this correspondent, "that, in my opinion, the present name of our Church is both desirable and necessary.

"To Italians this is the age of the Reformation quite as much as was the sixteenth century in England and on the Continent. For the intelligent Italian (and no other is likely to leave the Roman Church) the word Protestant clearly defines his position. To do a sound and lasting work of spiritual and religious regeneration among Italians we must, at the outset, put aside all half terms. We must not play with the word Catholic. To the Latin race it will always mean the Roman Church. Let us be content for the present to use it only in its larger sense in the great historic creeds. . . . . Not one of the 400 Italian communicants of Grace Chapel is either ashamed or afraid of the word Protestant. The name links us to the noble company of earlier reformers, the blood of whose martyrs once stained the mountain passes of Waldensian Italy. We count at least a dozen Waldensian families in the chapel congregation. These people tell me that they find it a congenial home.

"Our church is the natural home of the Protestant Italian. Its appeal lies in its apostolic faith, its historic ministry, the purity of its sacraments, its open Bible, its simple and ordered government, the dignity of its worship, and in its inspiring Reformation history. I should deeply regret the loss of our present name in work among Italians in America.

"Francesco Urbano,

"Minister to Italians in Grace Parish."

Atlanta's Clean-up. One of the valuable permanent results of the Men and Religion Movement in Atlanta has been the successful campaign against licensed vice in that city. Following the meetings a committee, consisting of laymen and ministers, was formed to investigate and report on conditions. After this a movement was projected to end police protection of vice. As the newspapers, at least at first, held aloof, advertising space was purchased and a series of bulletins, twenty-seven in number, were published at intervals of about a week. These bulletins were written by Mr. Marion Jackson, a prominent Atlanta attorney and president of the Y. M. C. A. of that city. They were powerful and incisive documents which soon stirred the city. Unsuspected horrors were laid bare with refreshing frankness. It was stated, for example, that thirteen little girls *under ten years* had been treated in the Grady hospital the previous year for venereal sickness; that the "volume of trade" in the protected houses of Atlanta reached the sum of $700,000 annually!

After the publication of the twentieth bulletin the Chief of Police gave the order which closed the houses. Those women who desired help to a straight life were provided for. In one instance, a keeper was converted and turned over all her savings ($2500) to establish a refuge.

Other Southern cities, Asheville, Birmingham, Little Rock, Athens, Ga., are following Atlanta's example. Indeed, the movement promises to become quite general. Among American cities which have abolished segregated districts and houses of shame have been Seattle, Salt Lake, Los Angeles, Des Moines, Chicago, Philadelphia, Fall River, Hartford, Bridgeport, Toronto, Rochester, Minneapolis, Lincoln and Omaha. The mayor of Des Moines calls attention to the fact that this step has been followed by a reduction of crime of all kinds. It is gratifying to know that both Chicago and Minneapolis have successfully resisted attempts to restore the system and that the mayors of the cities of New York State, by resolution at their third annual conference, pledged themselves to fight the social evil.

American Poles and Religious Freedom. A movement of revolt among American Poles is reported from the Central West. There are 366 Polish congregations in the United States and in a large number of them an intense dissatisfaction is apparent. This has come to a head in the conflict between Michael Kruszka, the owner of *Kuryer Polski* (*The Polish Courier*), and Archbishop

Messner of Milwaukee. The *Kuryer* is published both as daily (in Milwaukee) and weekly, and is by far the most influential Polish organ in the country. For many years it has sought to develop a more satisfactory condition of things in church administration and church life. It has demanded better parochial schools for Polish children or the undisputed right to send them to the public schools; also more adequate lay representation in the administration of church funds in order to check extortion and misuse of moneys; and a measure of self-government for Polish Catholics now exposed, so it is alleged, to oppressive decisions by Irish and German bishops. Complaints, too, are made of the general treatment of the people by the clergy as being far short of humane. The *Kuryer* has been publishing a great number of letters from Poles all over the United States, protesting against clerical tyrannies and financial irregularities. This finally brought down upon it in 1912 a boycott order in the shape of a pastoral letter from Archbishop Messner and other bishops. This letter, read in all the Roman Catholic churches of Wisconsin and Upper Michigan, imposed severe church punishments on all continuing to read the paper. The boycott has been carried out with extreme brutality. Pressure has been brought to bear in the confessional, upon children in parochial schools, by soliciting merchants to withdraw advertisements and in a variety of other ways. It has gone so far that burial has been refused to a Pole in the Polish Catholic cemetery, because it was alleged that he read the *Kuryer*. A great agitation has resulted, culminating in a suit for $100,000, which Mr. Kruszka has brought in the civil courts against the Archbishop and four other bishops, for slander and boycott. It is hard to see what adequate defense the defendants may be able to bring forward. From many points of view the case promises to be epoch-making. It will test the limits of ecclesiastical action. It may lead to a very serious defection from Romanism.

Important Meetings of the Year. Certain notable gatherings of 1913 should have had earlier mention. Three hundred members of the **Church Missionary Society** met at Swanwick, in Derbyshire, the last of May, to face the question of the Society's deficit (£74,000). It proved a memorable occasion. All plans for retrenchment were once and for all abandoned. Sir John Kennaway, in describing the meetings, said that it was "a time of waiting upon God to know His will. Counsels had at first been divided as to advance or retreat, but when the session ended a blessed unanimity reigned." A call was made to the whole church for "a more Christ-like simplicity of life, and such a deliberate limitation of personal expenditure as might release more of the resources with which God had put His people in trust." The members of the Society then and there pledged £12,500 themselves, which sum has been subsequently added to until £94,000 has been subscribed. The deficiency has been wiped out and £3000, hitherto paid in interest, set free. Best of all there developed in this conference, as the Rev. F. T. Wood writes:

"a deliberate and calculating determination to discover the present plan of God, as far as it affects the C. M. S., and then quietly to face the carrying out of it. We are always looking at our parishes, but for once we got alongside John Wesley and looked at *the* parish. What a sight it was! Half a million new teachers wanted for new primary schools in India, and many of them may be Christian teachers, *if*—! China, sick of its old medical men, and wanting new ones trained in Western science, and many of these may be Christians, *if*—! Thirty millions of depressed classes in India moving towards the Gospel. That move may become a rush, *if*—! The invasion of the Crescent in Africa may be stopped and the whole tide turned *if*—! If what? If the Church is really militant here on earth. That was our final vision. The Church quiescent turned into the Church militant."

The **Southern Methodist Missionary Conference** held at Lake Junaluska in June was also marked by devoted missionary giving. Long lists of needs for a more effective mission plant—chapels, schools, houses, hospitals, building lots—were placed on the auditorium walls, and for two days were carefully studied by the delegates. On Saturday, Dr. Pinson started to explain the needs.

ZURICH.

Before he had proceeded far in his remarks he was interrupted by Judge William Erskine Williams of Fort Worth, who announced that he would assume $10,000 for the laymen of the Central Texas Conference to build the church at Soochow.

"Thereupon," says the reporter, "followed such a quiet, deliberate giving of sums equal to small fortunes as I have never witnessed. Without a particle of excitement, without urging, without anything but a quiet, dignified statement of amounts and objects for which they were given, something over $106,000 was contributed in little more time than would be required to give out and sing a closing hymn."

That afternoon the women at a sectional meeting of their own raised $9000, bringing the collection up to $115,000. At nearly every subsequent service someone would make an offering, only to start someone else, until Sunday night the aggregate of gifts was found to be more than $150,000.

Then the great **International Sunday School Congress** in Zurich in July. This, too, was marked by missionary giving. In a single hour $110,000 was pledged for extension of Bible school work among heathen peoples. The children of Scotland sent a cheque of £1600 for advance effort in India. The report of the Commission of Twenty-nine, which, under Mr. Heinz's lead, had been prospecting in the East, declared that the leaders of China were eager for religious instruction for the children of China; that in the Philippines and Hawaii the Sunday school movement was taking on ever greater importance; that Japan was restless and ready for a new religion. The convention decided to hold its next session in Tokyo. A striking feature of this conference was the meeting in the Cathedral, a monument of the days of Louis the German. Two thousand Zurich Sunday school children recited passages of Scripture and made the shadowed vaulting ring with their fresh, clear voices as they sang Christ's hymns. On Sunday morning 4000 children, massed in an open square, sang again before a crowd of many thousands. The convention marched in a body to lay a wreath before the Zwingli monument, and homage was paid to the memory of Pestalozzi, pioneer of child education. It is interesting to learn, also, that the official reception of delegates was held on the magnificent estate of Mme. Rieten-Bodmer, where the German Emperor was entertained in 1912, and where Richard Wagner composed various of his masterpieces.

Even so talk, if it hath not works, is dead, being alone.

After the above, the report of the Free Religious Congress in Paris reads singularly like anti-climax. There was much talk of brotherhood and certainly no financial expression of the spirit of

brotherhood. The sessions culminated in the unveiling of a bust to Père Hyacinthe in Père Lachaise cemetery. Under this were inscribed the words of the ex-Carmelite monk: "I feel myself at once Catholic and Protestant, Jew and even Mohammedan." One wonders why he did not add: "Free-trader and protectionist, advocate of fiat money and of a gold standard." Historically Paris seems a peculiarly fitting place for these demonstrations. The Unitarianism of New England, which promotes them, runs back through Channing and Paine to the immoral psychopath, Rousseau. The Boston liberal dearly loves a turban and his musterings of Brahmin and Buddhist and Moslem have their historical correspondences in the Jacobin feasts of brotherhood where Redskin and Oriental appeared side by side with Norman and Gascon; which feasts, however—we may add in passing—did not stanch a very unbrotherly drip of blood. Professor Bonet-Maury read, at the Paris Congress, a kindly appreciation of Voltaire; a certain M. Teyssonière proposed "a revision of Christian morals"; another discourse announced that the morality of Islam is not at all inferior to that of Christianity, and that it is our duty to consider Islam as a sister religion to Christianity and Judaism. So it went on. "The proud pygmies," as a brutal German exchange called the American delegation at the Berlin Congress two years earlier, are so satisfied with the Paris demonstration that they propose to organize it on a perambulating basis, and to send it from city to city in 1915. Sikhs and Unitarians, Jews and Moslems, Buddhists and Confucianists, Brahmins, Behaists and Zoroastrians will take part in this "spiritual pilgrimage." Ours is an age of sensation, and a theological menagerie will furnish a short-lived, if novel and piquant, one. But it is sad to see in it Israelites "to whom pertaineth the adoption, and the covenants, and the giving of the law, and the service of God, and the promises." God's chosen people were made for a higher destiny than to tour the cities of Christendom with the heathen.

The Endowments in Wales. The great demonstration of 120,000 English Episcopalians against Welsh Disestablishment has not hindered the passage of the bill a second time through the House of Commons. One is astonished at the agitation against what would seem to an American a singularly indulgent measure. At the Hyde Park demonstration seventeen massed bands led the huge throng in singing, "O God, our help in ages past," as if the participants were hunted Covenanters on Scotch moors, instead of, as Churchmen, recipients of £209,000 yearly (only £51,000 yearly less than previously) after the readjustments which time's changes have made necessary. St. Bride's, Fleet Street, enjoys the usufruct of an endowment left originally to purchase fagots for the burning of Protestant heretics at Smithfield. No one would cry "robbery" because this endowment is not used as specified. And when the bulk of the Welsh people have filed out of the Anglican church it would seem the height of reason that they should share in at least a small portion of the inherited wealth of the past. This modest percentage, taken from church endowments and applied to educational purposes, will, it should not be forgotten, benefit Welsh Episcopalians as well as others. One does not relish this clamor against the Welsh bill. It savors too strongly of avarice. In the last eight general elections, covering a full quarter of a century, Wales has returned 236 members against the establishment and 35 for. The state church claims only one tenth of the whole population and but one fourth of the church population.

Protest in an Unexpected Quarter. In the May number of the *Bullétin Abolitioniste* of Geneva is an account of a memorable student meeting in the *Quartier Latin,* Paris, which took place last April, to protest against the continuance of state-regulated prostitution. We have traveled far from the days of Théophile Gautier and Henri Murger indeed, for the traditions of the Latin Quarter run in a very different direction. The meeting was called by different student groups, acting jointly: the New Alliance, the General Association of Women Students, the Students' Christian Association, the Group of Revolutionary Socialist Students, the Union of Parisian Republican Students, representatives of the

Young Republic and of the Lay Youth. The chief speaker was Mme. Avril de Sainte-Croix, the Josephine Butler of France, "beautiful, moving, convicting," who spoke before five hundred students.

When she had left the stand Prof. Augagneur, who was seated in the audience, was asked to take the floor. M. Augagneur has been a medical professor in Lyons. He is known to the Christian world at large because of his petty persecuting *régime* as governor-general of Madagascar. But we can forgive a good deal to a man who, at home in France, is so active in good causes. He has shown himself a bitter enemy of the drink-shop, both as Mayor of Lyons and as Socialist deputy. He is also an uncompromising enemy of regulated prostitution. At the students' meeting he spoke with power, as did his successor, the hospital physician, Dr. Rist. Then representatives of the different student groups made clear the reason for their opposition to the degrading treatment of women at the hands of the *Police des Moeurs.*

Temperance Notes. The annual report of membership in **German abstinent organizations** indicates a decided advance in the year past. The total for March, 1912, was 245,037; for March, 1913, 332,458—a growth of 87,421 organized members. The movement among German Romanists is proceeding with giant strides, there being more than 150,000 members in the *Kreuzbund* and 1004 abstinent priests. An abstinence organization among the Romanist Poles of Germany already numbers 4731 members. A marked growth is also observable in student and school groups—from 1531 to 6225 in the past year, chiefly in higher and middle schools. The various organizations of Good Templars, which constitute the *élite* troop of the movement, have increased from 78,890 to 86,798. The abstinence movement is becoming a power in the Fatherland, and the time will come when its influence will be felt in German America.

Voluntary votings to determine public sentiment on the question of prohibition continue in Denmark. In the first three months of 1913, 25 such were held and the outcome was 5350 against granting licenses, to 2387 for. Since the beginning of this movement (in 1907) 196 such trial referendums have taken place, and in 172 of the parishes the decision has fallen out favorably for prohibition as against 24 for license, the total votes being 47,308 for prohibition and 12,661 against. These plebiscites are proving an excellent way for preparing sentiment for later legal action.

Sir Robert Stout, a leading statesman of New Zealand, has published in *Documents of Progress,* an international review issued in three languages, an article on the results of anti-alcohol legislation in New Zealand. Among other things he says:

"It has been clearly shown that the economic condition of the people has improved under local prohibition. This has been affirmed by the offices of charity. In Omaru the inspector of the poor declared the number of applications for relief had decreased. In Invercargill likewise. Deposits in the postal banks have increased and the overwhelming majority of shop-keepers say that trade has been stimulated."

There still remains the right of import into prohibition territory, but the consumption is slight in comparison with that of licensed territories. In prohibition areas, Sir Robert estimates the consumption to be $4.12 *per capita;* in license areas, $21.25.

"Summing up we may say that the moral level of society has been raised, crime decreased, bank savings have risen, trade helped, general prosperity increased. These are things which lie open to observation but 'the invisible things,' as the great Bastiat calls them in one of his essays, are of perhaps even greater significance. Many families are happier. After the temptation of the open bar has been set aside men have become better fathers and husbands. All in all the results have been manifold and beneficent."

Jewish and Zionist Notes. 1. A determined, though covert, attempt is being made in **Germany to eliminate Jews,** as far as possible, from their hitherto strong position in trade and in banking. In this the anti-Semites are apparently succeeding. The increase of those engaged in business between 1896

and 1907 was, for the general population, 44.3 per cent; for the Jews, 8 per cent. The Jewish proportion of the whole body engaged has sunk from 10.6 per cent to 7.9 per cent. In banking and credit business the decline is even sharper—from 13.8 per cent to 8 per cent. While the increase of all engaged in this line has been in the same year 96.9 per cent, that of the Jews has been but 13.8 per cent. The national organization of bank officials, with 3000 members, is in its provincial sections stiffly anti-Semite, and increasingly so in the cities. The *Deutsche Bank,* as is well known, employs no Jews, save baptized ones, and this in spite of the fact that a director of the bank, Mr. Mankiewicz, is himself a Jew!

2. We have spoken of **anti-Semite embargoes on Russian students** in the German and other Continental Universities. The University of Vienna goes a step further. Five hundred Austrian-German students attacked, on the University grounds, a band of forty-nine Jewish students, with iron-bound sticks, throwing bad eggs, horseshoes and nails at them. A Jewish student taking refuge in the University Library was turned out of the building by an official and, according to *Morgen* of Vienna, another, when carried off fainting on the shoulders of fellow students, was repeatedly lashed with straps and canes. The rioters finally proceeded to make, upon the *rampe* of the main University building, a bonfire of books and clothing torn from the Jews.

3. **The first Achusa society among American Jews** was called into existence by Mr. Simon Goldmann of St. Louis. Now there are two such in St. Louis, two in Chicago, and one each in a great number of other American cities. These societies have developed a practical plan for stimulating Zionist colonization among American Jews. Estimating that $1400 is the least amount of capital required to establish a family in Palestine, they arrange for the payment of this sum during a period of ten years, in quarterly installments. The money, as it comes in, is paid to the Anglo-Palestine Co., in Jaffa, which arranges for the immediate purchase of land and the hiring of Jewish labor in Palestine for tree planting and other preparatory work. At the end of the ten years a piece of cultivated and fruit-bearing land will be turned over to the emigrant from America. Subscriptions are flowing in, and the United States bids fair to be covered with a net of these societies.

4. **The revivification of Hebrew into a living tongue,** after 2000 years of sleep, is one of the strangest things in history. We notice that the Hebrew poet Tschernichewski has just published a translation into Hebrew verse of the whole of Longfellow's "Hiawatha."

Brief Notes from Abroad.

The *Salon* Prize for 1913 (10,000 *fr.*) goes to **a French Protestant painter,** M. Jules Zingg, for his painting *La Terre* (The Earth). M. Zingg is compared with Millet for gifts and for type of work. It is also interesting to learn that the French government has purchased for the Luxembourg Collection a painting by the Jewish artist, Abel Pan, who is instructor in the Jewish Art School, Bezaleel, in Jerusalem.

The University of Koenigsberg in East Prussia lies so far from Halle that the Christian students decided to have a **missionary instruction course** this year instead of sending delegates to the general student conference. The course occupied several days, with five lecture hours in each, and was surprisingly successful. The opening session mustered seventy students, but soon the largest hall of the University was comfortably filled. The subjects were chiefly drawn from mission activities in the German colonies. We notice, however, one lecture on "The Mobilization of Christian Forces in America in Behalf of Missions." There could hardly be a better antidote to rationalist theology in German Universities than such courses in mission study.

A Congress of Pastors' Wives has been held this year in Christiania, Norway, with 250 delegates. Bible study, mission study, visits to social-philan-

thropic institutions, and discussions of the problems of household and parish, occupied the time profitably for three days.

Romanist propaganda in Denmark employs a hundred or so priests, and several hundred nursing and teaching sisters. Yet its successes have been negligible. There are 7800 Romanists in the land, chiefly of German origin, and 2,500,000 Protestants. A French Romanist, M. Léon Bloy, writes: "I live sadly here among incurable Protestants whom no ray of light has reached since the nation forsook Christ *en masse,* 400 years ago. Darkness here is of the tomb!" This lament Danes will find as satisfactory as it is amusing. For as a matter of fact in all that makes for enlightenment, Denmark marches very near to the front in the civilization of Europe.

The Bible Society of Belgium has decided to raise **a monument in the Square of Château Vilvorde** on which, in French, Flamand and English, this epigraph appears:

"Near here, the Englishman, William Tyndale, suffered martyrdom, October 6, 1566. He was first strangled and then burnt. His only crime consisted in having given to his fellow countrymen the first English version of the New Testament. His last words were: 'Lord, open the eyes of the King of England.' Less than a year afterward his prayer was answered. The entire Bible was published by order of the king.

"This monument has been raised by the friends of the Belgian Bible Society and of the Bible Society of London. October 6, 1913.

"The word of the Lord endureth for ever. Isa. xl. 8."

The late Rev. E. W. Bullinger, whose hymn tunes—among them a setting of "Art Thou Weary?"—are so highly prized in the churches, received his musical training as choir-boy in Canterbury Cathedral.

There is much **land clearing to be done in England before the soil can be ready for church unity.** The most obvious way of promoting this would seem to be, not by conferences and pronouncements, but by removing the petty disabilities which have come down as a legacy from the era of persecution. Mr. T. J. Price gives us an illustration in the *British Weekly.* He tells us that Church of England vicarages are taxed only 9d. in the £ while manses of Free Church ministers are obliged to pay 1s. 2d. in the £.

The English Church Army, whose activities parallel in character those of the Salvationists, is little more than 30 years old, yet it has so grown as to require 40 secretaries in its five-storied headquarters. Its annual budget amounts to $920,000. Its 400 evangelists and officers and its 300 sisters work in coöperation with the state church. Seventy preaching vans of the Church Army cross England in all directions. In London it carries on homes for outcasts, and similar institutions in 35 provincial cities. In its charge are numerous other institutions: a model farm for out-of-works, homes of various description, numerous dispensaries, a hospice for tuberculous children, etc. The Army is thoroughly evangelical in character. It preaches the need of a real re-birth, of holiness in heart and life. From it the parish clergy are provided with experienced evangelists, colporteurs, nurses and women missionaries.

Licht und Leben illustrates **Socialist party tyranny in Germany** by the authenticated case of a workman near Berlin who came to his pastor and said:

"I would gladly go to church as usual, but the socialists in the shop bait me so for it that I cannot stand it longer. So I take a 10 *pf.* electric to Berlin, go to church there, where I am not known, and in this way have relief from annoyance on Monday."

In Galicia, the remote Eastern province of Austria, various German Lutheran families have had for 120 years past a hard struggle for existence in the environment of a rather debased Roman Catholicism. Fifteen years ago, at **Stanislaus, a center of German evangelical social Christian work** was established, which has grown into a powerful support for the scattered German community of Protestants. There are school, orphan asylum, *Verein* house, institute for sick and crippled, and a training school for

practical theology—the *Paulinum,* where young German theological students get practice in evangelistic work among the Ruthenian peoples. An evangelical conference is yearly held at Stanislaus which has given decided impetus to a great variety of Christian work: young people's societies, Sunday schools, Blue Cross work or rescue of drunkards, and deaconess enterprises.

The *Darmstadter Tageblatt* describes a **German liberal theology missionary meeting** held Sunday afternoon in the Kaisersaal, Darmstadt. No pietism there! First came a drama, *"Sogoro,"* by a returned liberal missionary named Wendt. Then certain professional actresses executed Japanese dances with song, and the court actress, Anna Ethel, produced a play entitled "Scenes in a Lady's Chamber," illustrating the relation between Germany and Japan. During the *entr'acte* a sale of Japanese trinkets and postcards and of missionary tracts was carried on by Japanese girls.

The Roman Catholic Propaganda Fidei, or foreign missionary society at Rome, collected last year $1,600,315. Of this $621,366 came from France. The second place is taken by the United States, $366,460. Germany comes third with $196,613. Faithful, poverty-stricken Ireland gives more than double what the rich Catholics of England raise, and nearly as much as all Italy! Indeed, Ireland sends to Roman missions $12,000 more than Catholic Spain. The Vatican has no more valuable asset than the Emerald Isle and its swarming sons in English-speaking lands.

One of the leading publishers of liberal theology books in Germany is Eugen Diedrichs in Jena. In *Die Tat* he complains that there is **little or no demand for liberal literature,** even though it is in itself admirable and published with extreme skill and taste.

"The public begins to tire of modern-religious literature. Its representatives are too often sentimentalists, or optimistic phrase-makers. They express a femininity almost bare of manly will power. But a religious movement must come from the crying needs of life, from the experience of its tragedy, and from the heroic determination to overcome."

And he adds:

"Not the Jesus figure (i.e., the merely human Christ) but the Christ *mythos* (i.e., the Divine Saviour) has been the power of historical Christianity."

From Vienna is reported the **death of Ernst Schneider,** a mechanic by trade, but known generally as "the anti-Semite bloodhound." It was he who offered a motion in the Lower Austrian Parliament to class Jews in the Austrian game code with hawks, foxes, wolves and other vermin to be exterminated. He was wont to explain in his lecture tours that Jewish physicians in the hospitals let sick Christians die in order to provide bodies for dissection.

The *Allg. Luth. Kirchenzeitung* reports a case of **liberal bigotry** from Baden. The parish council of the town of Binzen has, it seems, been captured by this party. On the 14th of May last a woman died who, with her family, had attached herself to a *Gemeinschaft,* or evangelical group in the place. Before her death she requested that the burial service might be held, not by the liberal incumbent, but by a believing pastor, Mr. Greiner of Lörrach. This was granted, but the customary use of the parish church was refused to the dead parishioner! The case has caused great excitement in the countryside.

A recent number of the *Acta Apostolicæ Sedis* contains a **letter from Pius X** to the Card. Archbishop of Chambèry, in recognition of his service as founder of the League of Priests for Pope and Church. In it, Pius declares that "the instigation of Satan shows itself no more intensely than in the efforts to detach men from their devotion to the Roman Pontiff, well knowing that he loves not Christ who is without affection for the vicar of Christ." Another illustration of Roman Lamaism was given by the Spanish Cardinal Merry del Val in receiving a body of pilgrims from the United States, led by Bishop Grimes of Syracuse. After a few introductory remarks the Cardinal quoted the Saviour's words: "I am the vine, ye are the branches," but applied them to the papacy, insisting that the branch churches in various lands should abide in closest relationship with Rome.

THE MISSION FIELD.

"The Riches of Their Liberality." Dr. Howard A. Johnston, when asked what had most impressed him in his recent tour of mission fields, replied: "The glad self-sacrifice of Christians in order to have wherewith to give the Gospel," and then he cited the case of a Presbyterian pastor of Hang Chow, recently offered three times his pastoral salary to take charge of public schools. He declined, though he has a family to support on his present income of $7.50 a month, saying: "China must have the Gospel though I starve."

The Baptist Mission in Burma tells the story of a Karen lawyer, Ba Te, who was earning at his practice the salary of $100 a month—a splendid income for a Burman native. Feeling called to preach the Gospel, he deliberately gave up his profession, his salary, his home and his friends, and went out among the wild hill tribes on the Chinese border to do mission work. From this work of border preaching he has been called to teach in the Burman Theological School at a salary of $20 a month, just a fifth of what he formerly made as a lawyer.

"For to their power, I bear record, yea, and beyond their power they were willing of themselves." In the report of the Church Missionary Society we read of a Hindustani Episcopalian congregation at Faizabad, in the province of Oudh, contributing Rs. 30 towards the fund for the Protestant Cathedral at Mengo, in Uganda, destroyed by fire. And again of Trinity Church, Allahabad, which is attended chiefly by Eurasians of the better class. This congregation contributes annually to the funds of the C. M. S. to the amount of £200! "Many of its people are also making inquiries as to openings for missionary service." In Japan we find the *alumni* of the Doshisha University, the mission university of the American Board, providing the imposing sum of 312,000 *yen* towards the University's endowment. Again, when the *Koran Io Jakko* in Tokyo, a school for girls connected with St. Hilda's Mission, was destroyed by fire, Japanese pupils and wellwishers of the school raised 20,000 *yen* for its reconstruction.

From Outsiders, Too! Non-Christians, impressed by the beneficence of Christian effort, are more and more inclined to coöperate financially. St. Luke's, Tokyo, which has been made the official hospital of the Department of Communications—a signal honor—has just received a promise of 50,000 *yen* from Baron Gobo for enlargements.

The recently published history of the Madura Mission of the American Board gives another illustration. Dr. van Allen received charge of the medical work of this mission in 1890. Early in his practice a *zemindar,* or Hindu landowner, came to him and begged him to visit a relative four miles out of town, sick with dropsy, having come from his distant village to wash in the sacred tank at Tiruparangundram and die. The doctor, being greatly wearied, sought to avoid the long trip, but finally yielded, and after many visits succeeded in curing the sick man. This resulted in a gift of Rs. 800 as a nucleus of a hospital fund, and in an introduction into the large circle of Tinnevelly *zemindars.* Two native friends of the doctor, Bashyachariar, a brilliant young pleader of the Madras bar, and Ramaswami Chettiar, a wealthy financier, volunteered their help. The latter was related to the Rajah of Ramnad and succeeded in inducing him to contribute to the projected hospital Rs. 6000 which he had set apart for a heathen bathing *ghat* at the foot of the Vaigai bridge. With this money the stone foundations of the new building were laid. The doctor and his friends then made the rounds of the wealthy Hindu community, and secured Rs. 5000 more for the erection of the main floors, much of this money having actually been taken from temple funds. Another Rs. 5000, which represented the entire capital of a disbanded Hindu society for the protection of animals (i.e., sick cows, dogs, etc., whose lives

are prolonged to make merit for their heathen supporters), was turned over to the more useful purpose of removing the debt on the hospital, and another Rs. 5000 was contributed in the wealthy Chatty villages. An endowment which, in 1909, amounted to Rs. 19,000, was secured in the same way by the generous support of Hindu gentlemen. Mr. Ramasubbier contributed ten shares in the Madura mill of a par value of Rs. 1000 to start the endowment. Through his influence a friend added another thousand.

In the Sivagangu *Zemindary* there is a public fund, called the Magamai Fund, from which an annual contribution had been given to the hospital. The official in charge suggested that a lump sum be donated instead. This was done and Rs. 5000 more was added to the endowment. Many of the Chatties carry on business in Colombo, Rangoon and elsewhere, and they had often invited the doctor to visit them. He made, therefore, trips to each of these places, and was rewarded by receiving in Colombo Rs. 5000, and in Rangoon Rs. 6000. A further legacy of Rs. 1000 from a Hindu brought the endowment up to its present figure.

Concerning Japan. One of the most valuable manuals for contemporary mission study is the annually appearing **"Christian Movement in Japan,"** edited by the Rev. Dr. Dearing of Yokohama. It is literally packed with up-to-date information about all phases of religious effort among the Japanese. From it we transcribe various interesting items which we trust will send our readers to the book itself:

The Nippon Yusen Kaisha is the Cunard Line of Japan. One of its boats was detained three months in London for repairs five years ago. A Bible class for the crew was started by the Rev. Wm. Smart, then home on a furlough, and as a result two **Japanese seamen** were converted. One of these, Uematsu Kinzo, after taking a year's theological training, opened a Sailors' Home in Yokohama. Seventy Japanese sailors have been baptized or are in training for baptism, the fruit of the splendid enthusiasm of Mr. Kinzo, and the influence of the work is spreading far and wide among seamen.

A notable **interest in the Scriptures is reported among Japanese Buddhists.** Buddhist priests are particularly fond of the writings of St. John. Quite recently a priest came into the Bible House and bought fifty copies, saying that he wished to give them to the young priests under his charge and to read in company with them.

Dr. Robertson Nicoll's **"The Incarnate Saviour"** has passed through its sixth Japanese edition.

Mr. Cuthbertson has undertaken the work of **evangelizing the 110,000 Japanese policemen** with their relatives and official connections. He is trying to place the Bible in all the police stations of Japan, and has already done this for Tokyo. Evangelizing work has been started in Yokohama, Osaka, Kobe, Chiba and Tokyo by the seven workers in this mission. Mr. Cuthbertson, who is the more or less official English teacher to the police interpreters of three districts, preaches the Gospel twice a month in the Police Training School. "Every new policeman hears something of the Gospel three or four times before he goes to his beat." At 11 p.m. on certain nights the workers sally forth into

Six Thousand New Testaments for the Police of Tokyo.

the deserted streets under starlit skies. "The lonely, meditative policeman is ready for a chat with anyone and this gives priceless opportunities. In the early hours we crawl home, tired and cold, but happy." One of the policemen converted in this mission preaches the Gospel to condemned prisoners as he escorts them to prison.

The report comes from Takao that the Chief of Police has purchased copies of the **New Testament for the entire police force of the town.**

The Omi Mission began eight years ago in the personal work of a Y. M. C. A. teacher of English in a government school. This teacher, Mr. Vories, led a Bible class on Sundays which was finally attended by 40 per cent of the boys of the school. A large percentage of the graduating class was baptized as a consequence of this teaching. This awakened the hostility of the Buddhists in the bigoted province of Omi, and Mr. Vories was ultimately dismissed. He remained, however, on the field, supporting himself as an architect and doing independent mission work. The mission has grown continuously until it now engages five Americans and sixteen Japanese. It publishes a monthly evangelical magazine in Japanese, provides a public rest house on the high road in which literature and invitations to inquire at the mission house about Christianity are kept, runs four Sunday schools, a circulating library of evangelical literature, two Y. M. C. A. dormitories, besides carrying on the normal evangelistic work. Especial attention is being directed to students, railway men and farmers. A Gospel launch to reach the population about Lake Biwa is being built. For more than a year the mission farm has been under operation. It has been found that the new varieties of plants and fowls and new methods of cultivation, the incubator and other new implements, attract many visitors from among the farmers. Six of these have been baptized, a church has been organized in one farming village, and a village Y. M. C. A. in another. This farm will soon be self-supporting.

A Letter from the Front. Mr. Francis M. Price, in the thick of evangelistic work in China, sends us this stirring report:

"In the religious work there is much to encourage—and to warn! Things are moving swiftly—some of the time in a whirlwind—but at the same time making real advance. I have never seen the country work so encouraging. From all over China there is the same word coming in. The people are eager for a change and that change includes Christianity. They want a new religion. The colporteurs are selling books by the thousands. People gather in large numbers to hear the message. In a large city which I recently visited I went out on the street and preached to groups of people in different places and returned late to my inn. The innkeeper said: 'You have been out on the street preaching, why do you not preach to us?' I went in and talked to the people who came into my room until I was completely exhausted. After preaching for a long time one man said to the other: 'Let us follow this religion. I will if you will.' And turning to me he added: 'What shall we do?' (See Acts ii. 37.) This was not the first time I had been asked the same question on that day. The people everywhere greet me most kindly because I am an American and because 'America is the friend of the Chinese nation. The American people were the first to recognize our Republic.'

"Incidentally we are confronted with a new problem wherein lies a real danger, namely, the number of people who apply for membership in the Church whose motive may not be Christian. I have recently visited a place where the official and a party opposing him were each eager to build a chapel for the Church of Christ. One party, it is said, had raised more than $4000 for that purpose. The object was to curry favor with the public. Think of that!

"Then there is another real danger. A prominent man said recently in my hearing: 'It is no longer necessary that we should preach to coolies. Students and the educated classes are ready to listen to our message.' May we never forget in our ministration of the Word the millions of China's poor and uneducated!"

For the Sake of the Name. Passage from Hinduism to Christianity, especially by Brahmins, is attended with opposition and often with danger. The English Baptist Mission reports the case of a young Hindu who, to prove his

sincerity, wrote a tract on the Saviourhood of Jesus in which he openly confessed his faith. He had it printed, and distributed it with his own hands in the town where he lived. Shortly after he was kidnapped and all inquiries regarding him have proved fruitless.

In another instance, a young man, teacher in a government school, was publicly baptized and openly broke his Brahminical thread. Certain Brahmins, standing on the bank, covered their mouths with their hands in horror, and then cursed him. His mother refused food for four days when she heard of his conversion and an elder brother threatened to commit suicide.

The recent case of Dr. N. Chakravatti of Nainyanganj is very striking. When he first sought baptism his relatives tried to dissuade him, alternately with threats and bribes. His father begged Mr. Williams, the Baptist missionary, to return him to his people. On the day fixed for his baptism he was kidnapped and kept in confinement. Nautch girls were brought into his room to sing and dance for him. He replied with Christian hymns. A *sannayasi* was sent down from Benares to argue with him,—without success. When he regained liberty and arranged a second time for baptism a gang of *gundas,* or roughs, were hired to carry him from his dispensary. This plot, however, failed and Doctor Chakravatti gave splendid testimony before following his Lord through the waters. Now he has been boycotted and his practice has dwindled to nothing. He cannot even engage servants since they are intimidated by the Brahmins.

Yet converts are made in spite of all. A high caste Brahmin Sanscrit *pundit,* who had been sent from Benares to travel as an exponent of Hinduism to argue against modern reforms, has been baptized this year. He had bought a Gospel at a railway station from a colporteur and after reading it sought out native Christians for instruction. Shortly after he broke his thread, took food with Christians, and was baptized. Now he is himself a colporteur, selling the Gospels which led to his own emancipation.

Preaching to Chinese Soldiers. The Rev. Alex. Saunders, of the C. I. M., has published a little tract entitled, "Among China's Republican Soldiers." In it he narrates his experiences in preaching to the troops during the past year. He has enjoyed the especial friendship of Gen. Hsu Pao San, commander of the Second Army Corps, who, though himself not a Christian, has given missionaries every opportunity to address the troops. At the opening meeting this officer remarked, in introducing the speaker:

"China has passed through a revolution and established a Republic in such a remarkably short time that the whole world is wondering. And this has been done, not so much by the force of arms as by the prayers to Jesus of the missionaries."

On another occasion when a missionary emphasized too much the idea of the Republic and its meaning, Hsu said:

"Tell the speakers not to talk so much about the Republic, but to tell the men about Jesus—Who He is, where He came from, what He came to do, and what He wants us to do and to be."

Mr. W. C. Fairfield reports from Taiyuan-fu another interesting endorsement of Christian work on the part of a non-Christian. The head of the bureau for foreign affairs, himself a Christian, invited the leading men of the provincial government to a feast, and then laid before them the benefits of Christianity as a moral force. The provincial governor in replying said that before the revolution he had had no time to think of Christianity, but that during the disturbances he noticed that the Christians associated with him did their duties honestly and were not afraid to die. While he did not believe in a future state, he was convinced that, for this life, Christianity was worth having, because of the changes in moral character which it effected.

Humor in Missions. 1. Mr. Walker, the store keeper of the Papuan Industries Limited at Badu, tells of a native who came to him, bought a pair of shoes and disappeared. Shortly after he returned, dissatisfied, and asked to have them exchanged for something else. Being ques-

tioned as to whether they fitted or not, he returned, "They fit all right, but they don't sing out." It seems that he wished a pair that would squeak when he walked up the church aisles, as silk skirts give a pleasant *frou-frou* in the main church aisles of America. General Armstrong says that, in his missionary father's church in Hawaii, the native husband would often wear squeaky boots up the aisle and then slip them out of the window to his wife that she, on coming in, might enjoy the same pleasurable sensation.

2. The Rev. Philip Delaporte describes some native laborers from the Truk Lagoon in the Carolines, who were working in the Marshall Islands. When their first pay day arrived a suit of European garments was bought. After a while this first suit became filthy and dirty. Result! A second suit was purchased with the next money earned and put on top of the first. "When I saw them they had just covered the first two garments with a third edition. Proudly adorned with three suits of clothes, a pair of Blucher boots and with their faces painted yellow, they came to church."

3. "As our caravan had just left a village," writes a Congo missionary, "it was overtaken by a lad breathless with haste, who begged that he might go with us, as he wished to be taught. Inquiry having elicited the fact that he was married, the lad was dismissed. He went away sorrowful. But, when the caravan had encamped at the end of the day's stage, he turned up again and explained that, having sold his wife, he was now free to go. Needless to say, he was sent back once more to resume his matrimonial responsibilities, but with the promise that a teacher should be sent later to instruct both him and his wife."

4. Lastly, from the home field. In *Association Men* we read of a red-haired youth who joined the Y. M. C. A. for its gymnasium privileges. His avowed purpose was "to get strong enough to lick the high school teacher." But later this Berserker fury quieted down and contact with a Christian physical director made of him also, what he has now been for many years, a Christian physical director in Association employ.

Brief Mission Notes. The Young Men's Christian Associations of the United States and Canada propose to send out and maintain on the foreign field **200 trained secretaries.** This will represent an increase of sixty men over the present force of 140, and will entail a raising of the foreign budget from $354,000 to $500,000. But this means a parallel increase of contributions on the foreign field, since the Associations have invariably been successful in raising salaries of native secretaries, money for building sites, for local expenses, athletic fields, and to a certain degree for buildings, on the field itself. The Associations of North America now support fifty-two secretaries in China, thirty-four in India and Ceylon, twenty in South America, ten in Japan, six in Mexico, five in the Philippines, five in Turkey and four each in Korea and the West Indies.

Again the British and Foreign Bible Society has made **a record year** sale—7,899,000 volumes. The Bible Society of Scotland circulated 2,359,985 volumes in 1912, and the American Bible Society 4,049,610. This is a total of over 14,000,000 volumes circulated by English-speaking people, and besides this is the commercial circulation of the Scriptures by the great Bible Presses in Oxford, by Nelson and Sons, the International and others.

A priest of the Orthodox Greek Church writes in the church organ, *St. Polycarp,* of Smyrna, **urging reforms:**

"As a lofty and beautiful shade tree that has a few withered and dry branches needs to be cleared of these that it may flourish the more, so Orthodoxy requires similar treatment. The ethical and doctrinal teaching of the church should be preserved as a priceless trust, but fasting, long hair, costumes, and compulsory celibacy should go. The four hours' standing service in the church should give place to shorter services with instructive evangelical preaching, and efforts should be made to raise the level of the clergy by better education and by assured and sufficient stipends."

The United Presbyterian Mission in the Punjab has been making good progress in the direction of **self-support of pastors** in its native churches since a

revival in 1904 brought the need to the fore. Two graduates of the mission seminary threw themselves on the untrained Christian community with the idea of developing a self-supporting ministry. At first they had a very hard testing time, occasionally even going hungry, but the reward of their courage has come. At present there are thirty-three self-supporting congregations, paying their pastors from Rs. 15 to Rs. 25 monthly, mostly in kind. The mission provides for the education of the pastors' boys and girls in mission schools. The congregations are composed chiefly of low-caste small tenant farmers, or farm laborers—the landlords being rich Hindus and Moslems. At first a group of three or four contiguous villages will provide a pastor's support. Then, as the churches grow, they are each able to support their own pastor. The United Presbyterian Missions hold Bible schools in each important center in the cold season, staying a week or more in a place. Here pastors and native workers get further systematic training.

Mr. A. L. Slater, graduate of the Agricultural College in Guelph, Canada, and now in India, is encouraging **chicken-raising among the submerged masses of the Northwest Provinces** as a method of rising out of present intolerable poverty. He has already brought things so far that he can say: "You can generally tell the Christian houses in the villages by the chickens about them." But he is not satisfied as to quality and wants to place higher grade male birds in 800 Christian families in his community. Delhi, the new capital of Hindustan, Agra, Lucknow, Cawnpore, Allahabad, are all within 200 miles of him—a notable market. The manager of the Imperial Hotel at Lucknow writes: "Kindly oblige by letting me know if you are in a position to supply me with 300 eggs and 75 table-birds daily for nine months in the year. If so, state your own terms." A little capital turned over to Mr. Slater for land and equipment might prove of unexpected value in helping the Christian Church of these provinces to self-support.

In ten years the number of **native Christian teachers, evangelists, pastors and Bible women in the Indian Empire** has grown from 28,136 to 38,153.

A National Missionary Council for India has been formed, with the Bishop of Calcutta as chairman. It will be composed of delegates from provincial councils in which every missionary society willing to coöperate will be represented, according to the extent of its missionary operations. All missions and churches are represented except the Romish and Eastern Churches.

During **Mr. Eddy's meetings in Foochow** 600 young Chinese women from non-Christian schools signed cards expressing willingness to enter Bible classes. Miss Helen Crane of the Shanghai Y. W. C. A. has been sent thither to organize these classes.

The agents of Mammon are hard at work posting advertisements of whiskey and cigarettes all over China, often in the smallest villages. Dr. Keller of the C. I. M. has prepared **posters with Scripture passages** explaining the way of life, to set side by side with the other posters. One of the most effective forms of poster work is that carried on by the Central China Religious Tract Society of Hankow, in the publication of the Scripture cartoons of Mr. Liu. The Prodigal Son, eight pictures with text, lithographed in color, has been sold to the number of 87,000 and put upon walls, in windows and elsewhere. The Feast of Luke xiv. in eight scenes, and The Sower in four scenes, await someone who would like to undertake the cost of publication. The expense of the first publication (The Prodigal) was provided for by the saintly Inspector Rappard of Basel in Switzerland.

There are now **more than 10,000 members of the Y. M. C. A. in China**. The great Hangyang Iron Works in Shanghai have asked the Association to organize a branch for the thousands of employees in their business. The superintendent, Mr. Woo, is to put a building at the disposal of Association workers. He declares that while the men need education and relaxation, they need above all moral religious guidance. The

hongs, banks and business houses of Tientsin, Shanghai and Hongkong are filled with young men whose business education has been extremely limited. The Associations in these cities have crowded evening classes of earnest students. As a rule the longer the hours the more popular the classes. In Seoul some of the classes actually have waiting lists.

The *Ta Tung Po* (Magazine of Broad Principles), started by Mr. Cornaby in 1904, is a **Christian and general magazine** of thirty pages designed especially for officials and *literati*. Its circulation is 3500—200 copies going to higher officials among the viceroys and governors, and to the educated Chinese in Australia, Borneo, Brazil, British Guiana, Burma, Canada, Formosa, Japan, Java, Korea, Malaysia, New Zealand, Singapore, the Transvaal and the United States. The Chinese appreciate this and the other magazines and papers published by the Christian movement in their land. Of one of these a leading Chinese Christian writes:

"The paper allays suspicion. Outsiders formerly reviled us Christians. But now, where the paper is read, the tone and style of the articles not only remove doubts but incline people to our religion."

The Chinese, according to the *Chinese Recorder,* have a keen sense of propriety. They would not tolerate a joke column in a religious newspaper. They further lay great stress on a cultivated literary style.

The World's Chinese Students' Journal is not specifically Christian, or indeed markedly friendly to Christianity, yet it feels constrained to make the following admission **concerning the worth of Christian education:**

"It is perhaps not too much to say that, aside from those who have studied abroad, the men really capable of doing something for the uplifting of this great nation are generally those trained in mission schools."

Mr. Rockefeller has offered through Mr. J. R. Mott **to establish a Christian University in Japan** at a personal expense of $1,000,000.

The American Board issues a little **religious paper for Japanese students** called the *Morning Star.* This is eagerly read in the schools. The Japanese authorities, gravely concerned about the decline of religion, have given their consent to its circulation.

The Salvation Army has in its Japanese command two rescue homes for women, through which 222 passed in the year past, one prison-gate home for the help of discharged prisoners, four workmen's homes and a hospital. Four hundred *tsubo* of land have been secured in the year past for the William Booth Memorial Sanatorium.

Dr. Ukita, writing in the *Kirisutokyo Seikai,* declares his belief that **Japanese heathenism** is an essential cause of the friction between his land and other nations. Japan is religiously where Greece and Rome were five centuries before Christ. In both civilizations one finds the worship of idols in groves, in temples and on mountain tops, the praise of suicide as in the case of Gen. Nogi, and Emperor-worship, as a means of stimulating patriotism. Another writer in *The Presbyterian* (*Dendo*), after describing the bowing before looking-glasses and the irrational worship of ancestors, says:

"That such practices prevail within our country is a matter of shame, and that Japanese emigrants, wherever they go, take with them these senseless customs and, instead of reflecting honor upon their own country, bring reproach by these things, characteristic of the primitive tribes of Africa, is also a shame."

The suggestion is made that in order to neutralize the influence of Moslem trader-missionaries in Africa, native Christians should be subsidized and sent out as **self-supporting traders and colporteurs.** It is recalled that in the Middle Ages the Waldensians journeyed all over Europe preaching in houses the evangelical faith, while outwardly appearing to be simply itinerating merchants.

From May, 1912, to January, 1913, sixty-four different delegations visited the **American Presbyterian Mission on the Kasai,** asking for Protestant teachers for their villages. These came from

a radius of 500 kilometers and represent a population of 120,000 people who are successfully resisting the pressure of Romanist propaganda. The king of Bakuba, one of the most industrious and military peoples of the Congo, is urging his people to attend Christian services and to send their children to mission schools. Translations of reading book, hymn book, and parts of the Scriptures have already been made into Bakuba.

LITTLE STORIES FROM THE RELIGIOUS LIFE OF THE EUROPEAN CONTINENT.*

"A friend of mine," writes one in the *Norske Missionstidende,* "was stopping in the Tourist Hotel at Odda in the Hardanger Fjord. The weather was brilliant, all nature entrancing, the company delightful—everything, in fact, as pleasant as could be. There was, however, one discordant note. That was a little four-year-old girl who would insist on eternally playing on the piano. She played with one finger, the same melody, and at a certain point in the music she ever made the identical mistake. People left the *salon* and went to their rooms, but even there the monotonous drumming penetrated. In short, the child was a genuine nuisance. But as it happened one of Norway's leading musicians came to the hotel on his wedding journey. The second time he heard the child playing her little ditty he went to the piano and, seating himself beside her, to every note she struck added a whole world of ravishing variations. Encouraged by this unexpected assistance the little girl continued for a quarter of an hour, accompanied without a stop by the musician. All the guests were drawn to the room by the entrancing tones. When the child finally tired, the musician took her by the hand and led her around to each of the guests, saying:

"'Allow me to present to you the lady who has given you this delightful *musicale.*'

"As the little simple melody drummed out by the four-year-old girl captured all hearts when to it was added the distinguished musician's accompaniment, so the words which we narrate with stammering lips can by the coöperation of God's Spirit transform the hearts of men."

In *Das Reich* appears the story of a head-waiter in a German hotel who was showing a beautiful gold watch to a circle of acquaintances.

"How did you come on that?" came from all sides.

"That is indeed a serious story," returned the *Oberkellner.* "I was working in a hotel in the mountains, and had, as it chanced, to wait on a very sick man in his room. One day he felt his end approaching and asked for a pastor. But the nearest pastor was a long distance off and, in addition, he happened to be away from home. 'Is there, then, no one about,' he asked, 'who can give a word of comfort to a dying man?' I knew no one. 'Waiter,' he said, and seized my hand, 'say a good word to me.' The perspiration rose to my forehead. But suddenly a good idea occurred to me. I hurried to my room. At the bottom of my trunk lay my blessed mother's Bible. Her favorite texts were all underscored. I read them, one after another, to the dying man until I came to the verse: 'God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.' This verse he asked me again and again to read. 'Should not perish, but have everlasting life,' he repeated over and over. Then he grasped my hand again and said: 'Waiter, you have brought peace again to my heart so that I can die quietly. Take this watch as a remembrance. May it accompany you through time to a blessed eternity!'"

The following sketch, entitled "Other People's Children," appeared in a recent number of *Le Christianisme Social.*

A winter day—half past four in the afternoon.

It has rained without intermission since morning. In a house of affluent appearance Mme. B., a woman of forty, is busy getting ready for her twelve-year-old boy who is about to return from school. "Dear little fellow," she murmurs affectionately, "he'll need a good warm cup and his comfortable slippers on when he comes in. It is true he will take the street-car for most of the way, but there will still be four hundred metres or so to run in the rain. Suddenly the bell rang. "It's he." The mother hastens to open the door, helps him off with overcoat and rubbers; then, after having warmly embraced him, places before him a copious and satisfying supper.

*Translated for the RECORD OF CHRISTIAN WORK.

Same day—half past six.

Free now from responsibility to her child, who is attending to his studies in his warm, quiet room, Mme. B. goes out on various errands. Now she enters a large stationery store in the city. She is a well-known customer, whose orders reach a very respectable figure each year. The shop *personnel* have for her, therefore, only smiles and courtesies. Mme. B. accepts them naturally, as those do who are accustomed to be served. She buys letter paper, notebooks, a copper ink-well, a portfolio in perfumed morocco. Then after having settled for them—for Mme. B. has the praiseworthy habit of paying cash—she goes out, saying to the manager: "See that the things get to me this evening without fail. I need some of them tomorrow morning." The manager bowed smiling and, shutting the door behind the rich client, said in a short voice: "Joseph, before you go home take this lady's package to her."

Same day—half past eight.

At the other end of the city, in a crowded quarter in the second story of a poor-looking house, a woman of thirty-five, head bent over her work, lowers her eyes to sew by the light of a smoking lamp. Outside the rain comes down in sheets, and the wind, blowing violently, makes the ill-fitting doors and windows creak. From time to time Geneviève—for this is her name—casts an uneasy look at the clock and draws a sigh. Her little boy of thirteen is employed at a stationer's, where he makes a little money. But what long hard hours for the little fellow! Ah, if the father had but lived, they would not have been so unfortunate! Joseph then could have kept on at school. He had a taste for books and would have made his mark as well as others.

Nine o'clock.

No sound of Joseph yet. Finally, in the entry a rapid step is heard and the little employee presently breaks into the room, shoes spotted with mud, cape running with water, cap drenched. "But, Joseph, what a state you are in! And how late you are!" cried the mother. "You must have had a long trip to make." "Yes, mother, I had to carry a rather heavy bundle to a rich customer who lives far from here. And the lady was provoked with me because, while standing in the vestibule, the drip of my clothes wet the shining *parqueterie.*" The mother murmured, "Hasn't she children of her own, that woman?"

You are mistaken, Geneviève! She has a boy, a boy of nearly the same age as yours, whom she loves with tenderness, and for whom she would joyfully make any sacrifice. And for that matter she is not unkind. Her acquaintances say she has a real warm heart. Only you see she lacks one important thing in life—*the spirit of fraternity.*

EDITORIAL.

A friend of **The Northfield Schools** has offered to give $5000 to the work, *provided nine similar pledges are made by January 1, 1914.* This fund is to meet the extraordinary expenses incurred by the rapid development of the Schools in recent years. The demand for small cottages for employees, the building of sidewalks and drives, the necessity of acquiring small pieces of property to protect the water supply, with various other needs, does not properly belong to the running expenses of the Schools, though representing a very real and pressing need at the present time. It is estimated that $50,000 would meet these requirements, and the Trustees of the Schools make an earnest appeal to friends of Northfield to enable them to claim this generous offer. Funds should be forwarded to the Treasurer of the Northfield Schools, Mr. Edwin M. Bulkley, 43 Exchange Place, New York City, or to W. R. Moody, East Northfield, Mass.

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The interest of ministers in the lectures of Revs. John A. Hutton and J. Stuart Holden at Northfield this summer has suggested the idea of their wider ministry in this country, by a visit to America for the purpose of holding conferences in various cities under the auspices of the **Northfield Extension.** No definite arrangements have been made for such a visit, for both these ministers are in charge of work which makes unusually large demands upon them, Mr. Hutton being pastor of the Belhaven (Presbyterian) Church, Glasgow, and Mr. Holden, rector of the St. Paul's (Anglican) Church, Lon-

don. But the success attendant upon their labors and the wide and varied experience they have had in dealing with various classes of young people have given them a deep sympathy with, and a keen insight into, the problems of the pastor, and a message weighted with the successful meeting of these conditions. How far such a mission in this country would be acceptable can only be determined by some expression on the part of the ministers of America, and the Editor of the RECORD OF CHRISTIAN WORK would welcome any suggestions.

* * * * *

With characteristic modesty, **Mr. Dan Crawford** has made no appeal for the work which lies so close to his heart, and to which he has devoted his life. But it is known to his friends that his burning desire is to teach the Bantu peoples, among whom he labors, to read the Bible in their native tongue, into which Mr. Crawford has, himself, at the cost of unsparing labor, translated it. All this effort is of no avail, however, if the natives themselves are unable to read.

Competent teachers can be obtained for this work at a cost of $100 each a year. At Northfield this summer a number of people expressed a desire to coöperate with Mr. Crawford in his labors, and at the closing service of the Conference an opportunity was given them to do so. The collection amounted to—approximately—$600. Individual gifts were subsequently made which will enable Mr. Crawford to place ten teachers in the field, but there is need of several hundred. Through the RECORD OF CHRISTIAN WORK, therefore, we wish to give further notice of this opportunity to uphold the hands of this earnest worker in the field to which he shortly returns. Contributions will be gladly received through the RECORD OF CHRISTIAN WORK, and acknowledged in its "Receipts" columns.

SOCIAL SERVICE IN THE PENNSYLVANIA HOSPITAL.

Ellen C. Wood.

The scene is the office of the Social Service Department of the Pennsylvania Hospital in Philadelphia. The telephone rings and the head worker responds: "Yes, Doctor. . . . . A case of bad walking? . . . . Where shall he be sent? . . . . The Orthopedic Hospital? . . . . You will speak to the doctor there? . . . . Certainly, I will attend to him. . . . . Thanks, Doctor." Ringing off, she turns to explain to her staff that the boy of whom the doctor was speaking has been ill so long that he can hardly walk and needs special treatment and care in his home. Then she telephones the Social Service worker at the Orthopedic Hospital, reports the case in full, and knows that the proper treatment will be given the boy, both now and after he returns to his home.

Social Service is a comparatively new phase of hospital work. It was organized to bridge the gap between discharge from that valuable institution and the complete restoration to health which will enable the patient again to become independent and, frequently, to resume the support of a family. Very few of the cases that come under the care of this department are known to other charitable agencies, and the timely aid which stands between the convalescent and discouragement is often the basis of an upward course for the patient and his dependents.

The value of the Social Service Department at the Pennsylvania Hospital is proved by the fact that no less than 1443 cases have been referred to it in the past year. Statistics are notoriously dry, but I venture to add that over 2300 consultations were held by the Social Service workers in the Hospital and about the same number of visits made in homes. Whereas at first the workers found their patients in the wards, now three fourths of the cases

they handle are sent them by the resident physicians.

The Pennsylvania Hospital, standing in the neediest district of Philadelphia, represents relief to thousands crowded round its doors. Early one morning, the Social Service worker, when visiting one of the surgical wards, found a patient crying bitterly. A few sympathetic words induced him to speak of his home, to which, since the accident in which his leg was broken, no support had been going. Promising to call promptly, she left him comforted. The wife and children were found almost destitute. A Relief Society was, therefore, called upon to take charge, and through the efforts of the Legal Aid Society the Employers' Liability Company gave fifty dollars towards their support during the man's illness, thus placing the family beyond the reach of want. Self-support is in view for every case, but the Social Service worker must know which Relief Agency to turn to, for these agencies are the tools of her trade. Sometimes four or five different agencies must be called upon to ensure the desired result in a single case, for help other than medical and surgical is needed to reinstate a family as a self-supporting unit after a period of distress resulting from illness.

Another "following up" case is that of an insane child who was for a time a patient in the hospital. On her recovery she was sent home, but soon returned, suffering from a second attack. The home conditions were then investigated, and found impossible. A new environment, therefore, must be provided. The Social Service worker put her machinery in motion and an ideal home in the country was found, where the child is now among sunny-hearted, sweet-tempered girls of her own age who enjoy the same books and fun that she does. Here she has the best chance of complete recovery and may become, in time, self-supporting.

Tuberculosis is perhaps the worst scourge of densely populated city districts. Against it the Pennsylvania Hospital wages vigorous war. Many of the cases are not known by the various relief agencies, for the patient bravely struggles on, hardly realiz-

PENNSYLVANIA HOSPITAL.

(The block on which the hospital stands is 500 feet by 400 feet.)

ing indeed his condition. Young men and women living in boarding-houses with poor food and ill-ventilated rooms are among its earliest victims. A case in point is that of a young Hebrew studying in the College of Pharmacy and supporting himself by working in a drug store, where he received four dollars a week and college privileges. With another student he shared a small room in a boarding-house. Through overwork, overstudy and underfeeding, he developed incipient tuberculosis. Utterly discouraged because he saw no way of obtaining the fresh air and good food ordered by the doctor, he attempted suicide and was brought to the Hospital. A Social Service worker prevailed upon him to accept Sanitarium care for a time. From there he went, through the intervention of the Pennsylvania Society for the Prevention of Tuberculosis, to a farm school where, though still under treatment, he is earning his own support and regaining health also.

The hall bedroom in a boarding-house presents serious difficulties to the patient just discharged from the sunny ward of a well-managed hospital, but many a girl and young man has no other home. Here is another field for the Social Service worker. As stated at a recent Conference for Charities and Corrections "the work of a hospital is not completed until the patient is restored to full health and to normal social position." A typhoid convalescent needs more than ordinary boarding-house fare, so a home near the ocean or among the hills is found, where for some weeks the patient luxuriates in healthful air and country comfort. This interval of rest frequently assures complete restoration of health.

In some clinics may be seen a quietly dressed woman following the physician's words with keen interest. She is a fitter from a department store patronized by the Hospital, and is admitted that she may capably carry out the doctor's instructions regarding patients he sends to her to be fitted with surgical appliances. Many of these patients are foreigners so ignorant of our language that they cannot explain their needs. They can, however, in time, return the money lent them by the Social Service Department for the necessary surgical appliances, and that they do so is proved by the fact that more than 75 per cent of the money thus loaned has been returned.

One of the most important daily duties of the Worker is the "home work." The maternal instinct is strong, and, not infrequently, mothers, though sorely needing hospital treatment, decline to leave their children. In cases where it is necessary for the mother to be an in-patient the Worker often finds two, three, or even four tiny children under the care of one not much their senior during the many hours the father is away at work. A daily visit, when the eldest child is old enough to look after the family with a little outside help, or homes to be found for all the children when they are too young to be held together, is the task for our kindly Worker.

Nothing appeals more to our sympathies than sickness among the children of the crowded city. Mothers are ignorant, hard-worked and sometimes uninterested. The Worker then has to rouse their interest, teach them to rearrange their work and train them in the care of the children whom they have brought to the Dispensary for advice. Some of the Social Service workers at the Pennsylvania Hospital are trained nurses, and give the mothers in their homes valuable instruction in the care of ear, eye, nose and throat troubles, and in the isolation and nursing of contagious diseases. Little Annie was very fond of reading and succeeded in obtaining ghost stories over which she became so excitable that her mother brought her to the Hospital. The doctor ordered "No school for a year," and called in the Social worker, glad to know that both mother and child would be well cared for. Friendly intercourse followed, and the mother soon learned the value of regular hours, good food and long sleep, while the child was made happy by an introduction to the College Settlement Library where the settlement worker agreed to see that she received suitable books.

During the summer of 1912 ten baby cases daily were cared for from the Hospital and much was done to reduce the appalling infant death rate. Drug fiends are given into the care of the Social Service worker, but are found very difficult to cure. Attempted suicides yield much more readily to the kindly encouragement and usually

end happily. Discouragement, drink and a cowardly backing out of difficulties are the usual causes of attempted suicide.

Perhaps there is no work which, as a whole, takes so much time and thought as that among girls. The confidence and love secured by friendly, sympathetic interest in the most critical time of these young lives must at all costs be maintained. This work, therefore, is followed up rather than referred to other agencies.

In all cases which come to the Department of Social Service the object is, by friendly advice and instruction and by the betterment of home conditions, to relieve the mental anxiety of the patients and thus afford them the full benefit of hospital treatment. By this means the bread-winners of a family regain more rapidly their normal health and are enabled to take their places in life without unnecessary handicap; or, when this is impossible, proper provision is made for their permanent care and the rehabilitation of their families by means of coöperation with existing charitable agencies.

ROMANS VIII. 31-39: A STUDY OF THE BACKGROUND.*

III.

John A. Hutton, M. A.

"Who shall separate us from the love of Christ?"

The greater portion of the New Testament was written with the purpose of encouraging those who had become Christians to remain Christians in a world which was steadily becoming more hostile, in a world also which was betraying itself more and more clearly as being opposed to the way of Christ in its very principles. We cannot summarize all the various warnings, encouragements, methods of the spiritual life, which the New Testament contains, more fairly than to say that the New Testament assures good people who are beset by life, beset by a world system which is either cruel and persecuting, or immoral and seductive, that the only safe way, the only happy way, of serving Christ is the deep and unreserved way. The question which their leaders and teachers in the Christian life soon learned to concentrate upon was simply this: Are you satisfied with Christ? Is He enough for you? Are you ready to go on in His promises, and with the resources which He in the secret place of your spirit provides for you day by day?

At a very early time all hope passed out of the Church that Christians would ever be able to be at home in this world. At a very early time they began to look upon themselves as "pilgrims and strangers" in the earth. And the dangers which beset them were felt by the wiser and more sensitive spirits among them to be the same dangers as beset pilgrims always, namely, that they might tire by the way, that the scenes through which they were passing might corrupt them, that the greater obstacles might depress their energy or that the smaller obstacles might wear down the fine edge of their intention, or that the mere length and monotony of the journey might arouse the spirit of questioning within them, and might even raise in their souls the last, the only, question—that question which is of such a kind that the soul which has once even felt its force, can never be the same again—the question as to the worth of all high contendings in a world like this which is girt about with death and silence.

I seem to see the whole effort of the New Testament—and the effort becomes more insistent as the years go on and the light of the first great day of the Lord goes down—to be to rally and reinforce the souls of the faithful. The evils of the world are not made light of, the things which are against faith are not passed over in silence or alluded to with mere defiance. No; but good souls who have begun to face life in the power and love of Christ are urged to make no end of trial of the treasures of compensation and reinforce-

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

ment and private blessedness, which are to be found in Him Whom they have chosen. They have meat to eat that the world knows not of; and the acutest suffering, if wisely endured, may only yield some new delicacy of the love of Christ. Let them, as Christian in "Pilgrim's Progress" was advised, when he entered upon a way where the lions roared, keep well in the middle of the path, and, though the very breath of lions may threaten them, they will pass through unscathed to the City of God.

It is a great part of the teaching of the New Testament—and through the New Testament it has found its way into every serious treatment of this life of ours, so that to-day it mingles in our atmosphere for the support of many who may not pause to thank God for it—that we may overcome the evils of existence by returning more deeply into the life of our own spirits, that we may gain the victory over things by the way of some deeper and holier understanding of ourselves, that, in the language of pure Christian experience, we may more than conquer through Jesus Christ our Lord. "We may be pressed on every side, yet not straitened; we may be perplexed, yet not unto despair; we may be pursued, yet not forsaken; we may be smitten down, yet not destroyed, always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body."

And there, perhaps, we are at the very point of view and of feeling for entering definitely into this great passage.

"Who shall separate us from the love of Christ?" It is the invincible communion of Christ with the soul which is the basis of all that follows. The hard things of life are not denied. The possibility of weird and uncanny things is not denied. It is even admitted that there may be about us legions of spiritual powers, subtle, pervasive, diabolical, organized by some archfiend. It is confessed that we live our lives in a little world in the midst of appalling spaces, such as would make us feel abject and contemptible in our own eyes if we did not believe, as Christ asks us to believe, that human life means something to God.

The natural terror and riskiness of our position is in no wise softened; nor is the attempt made, as has always been common in the mere rhetoric of the will from Marcus Aurelius to Emerson and the moderns, to disregard and defy our elementary and abysmal circumstances. No; what Saint Paul says and promises and offers as the basis for an unaffrighted and aspiring human life is: that nothing—no cruelty at the hands of man, no hot breath from Nature's possible malignancy, no chill breath from her vastness and unconcern—can separate us from, or can, by virtue of its superior power, come between us and "the love of God, which is in Christ Jesus our Lord."

There, one's mind comes to a place of crossroads where various highways invite one to proceed. For example this: that Christianity is not in the first instance a philosophy of things as they are, still less is Christianity a defense of things as they are. I do not know how it has come to pass that the defense of this world as it is to-day should somehow or other have been foisted upon the Christian Church. Those who are opposed to our faith, or to any faith, thrust the dreadful facts of life into our eyes and ask us, with various tones of anger and contempt and sorrow, to explain how and why this and that came into being in a world which God controls. But when did the Church of Christ ever declare that things as they are are all right? When was the Church so satisfied with things as they are that she should be held as bound to defend the natural order as the very mind of God? The Church has never once declared that things were all right, or even that they were pretty well. In her great days—and, like every institution whose instruments are human, the Church has had her good days and her bad days—the Church has rather declared that things were all wrong, all bad, all rooted in principles which were the negation of God. Of course, I know, when I give my mind to the matter, how it has come about that we who believe in God according to the Gospel of Christ, have had thrust upon us the responsibility of giving an interpretation of the world in terms of God as against the interpretation of the world in other terms.

It is not our message, and it never was,

that "all's right with the world," in the sense that things as they are are according to the will of God. On the very contrary, what we say is that the world as it has come to be is such, and is pervaded and haunted by such powers and organizations of spirit, that when He in Whom we see God came to our earth, it concentrated its instinctive forces and put the Holy One to death.

It is none of our business as Christians to explain how the world has come to be what it is. It is our business, of course, as reasonable beings—but there we share the responsibility with all who claim to have reason—to try to coördinate this multitudinous world into some kind of unity, to relate things to one another, and by the force of certain necessary laws of thought to impose upon the raw material of existence some conceivable idea or order. But this, I repeat, is a task which falls to us, not as Christians, but as reasonable beings, who can no more bear to live in a haphazard and untidy universe, from the intellectual point of view, than we should be able to live in an untidy and chaotic room which we never explored, never mastered and put to rights.

But if the retort is made that it falls particularly upon us who believe in the goodness of God to account for, and thus to defend, those dark facts of life which occur to our minds the moment we reflect, there are two answers which suggest themselves to me at this moment in reply. For one thing: if we who believe must give some account of the *evil* in things, then those who do not believe will have to account for the equally obstinate and equally undeniable *good* in things. If men who believe in God stand confronted in all their speculations with the problem of evil in the world, men who do not believe stand confronted in all their speculations with the problem of good.

As the poet puts it, our faith is diversified by doubt; but their doubt is diversified by faith. If we have not brought all things into subjection to our belief, they have not brought all things into subjection to their denial. If we who believe in God must account, for example, for the pain of the brute creation, they have to account for the beauty of flowers, for the glory and order of created things, for the presence in this vexed world of such a love for human beings and for truth as was able to endure the sweat of blood in Gethsemane, and the nails, and the thirst, and the silence of God on Calvary.

And the other thing which we quite properly and quite firmly may say is: that we who believe in God believe that God gave to man the power of choice and of moral freedom. It would be hazardous, and it is not necessary for our argument, to define the bounds of man's freedom. But freedom there is, and in a world where there is freedom there has always been self-seeking, and the tragedies for themselves and for others which self-seeking brings. And so, the world, society, as we see it to-day, is not the pure expression of God; it is largely the consequence of man, his self-love, his self-interests, encountering indeed the unquenchable protest and appeal of God.

I must not allow myself, however, to dwell longer upon such matters, though I hold there is room for some clear thinking upon them in order to divest ourselves, as believers, of a responsibility for the intellectual solution of life which was never properly our concern. We shall see what precisely is our concern by keeping closely to Saint Paul's thought in this passage, where, in the fullness of a great wave of fervor and confidence, he reveals for our advantage the things which lay at the basis of his own life.

We pass our days, he seems to say, in a world of hostile pressure, tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, things present, things to come, powers, height, depth. What then? What are we to make of these things which are the facts of life, as we in our timid speech to-day are too fond of calling them? For, just as, when we do not like a person, we sometimes indulge our private anger under the guise of being zealous for truth, telling him the unpleasant things we can remember, calling these "the facts," so, when we do not like God, our minds acquire a morbid power of accumulating disheartening things which we also call the facts. Well, Saint Paul names very generously the disheartening things which

those who are so minded might quote to impugn the holy, or even the wise, government of this world. But he does not call them facts. Here the Apostle anticipates much that modern philosophy has given us. He virtually says, there are no facts. There is only one fact: the fact of God in Christ. All the other so-called facts are mere circumstances of that one supreme fact, and take their place for or against that one supreme fact. Tribulation, distress, anguish, persecution, death, life, things present, things to come—they are all here. Yes, but we also are here, and Christ the power and comfort of God is with us.

I know, of course, that there is such a thing as objective reality; but for the purposes of living it is wise to believe that things in this world are according to the depth and purity and passion of our souls.

The spies who went to search out the Land of Promise encountered the same facts: but they were not the same facts for Joshua and Caleb, as they were for the others. Seeing what they saw, the others decided that it was a bad business. Seeing the same things, Joshua and Caleb decided that it was well worth while. "We saw the sons of Anak," said the others, "giants of great stature. And we were as grasshoppers in our own eyes, and so were we in their eyes." We impute ourselves, said Tennyson. A man who feels like a grasshopper is sure that he looks like a grasshopper. But that was not how the same set of facts impressed Joshua and Caleb. They said: "If the Lord delight in us, we be well able to overcome them." And there you have what made the difference; and it is what makes the difference up and down and through and through. There are no facts. There are only impressions of facts, reactions upon facts, and the nature of the impression or of the reaction depends upon the force and confidence of your soul, and that ultimately depends upon your sense of what lies at the back of things, your sense of God.

Now that is precisely what Saint Paul says here, and, saying what he says in the height and fullness of his spirit—which is the only condition in which we can speak about life, for in such a mood we are speaking out of the heart of life itself—he has anticipated all Christian philosophy and idealism, and has erected for the long-enduring religious soul an impregnable retreat and place of recovery. Shall these things "separate us from the love of Christ"? And as he uses the words, they form not a question, but an answer. It all depends, he would say, upon where you begin. I begin with God, with God as He has come to me in Christ. That for me is the one indisputable experience. Every other thing in life, and all life, must in my universe stand up to that one fact. You have not merely to account for those dark things, such as tribulation, anguish, death and the rest: you have now to account for me, for this fitness which I feel, with which I glow, to pass through the furnace of those formidable things. It is a phrase of the more warm-hearted biologists of to-day, that life is a thing by itself, and not to be accounted for in terms of chemistry or mechanics: that this life-urge, this *élan* vital, is the ultimate thing which uses and refuses, according to its own primordial genius and intention, the world through which it flows.

In the world of morals, face to face with those sinister aspects of life which would seem to mean that we are all of us the victims of fate, of heredity and of environment, the one sure datum—and it remains inexplicable until we take our courage in both hands and believe in God, whereupon it becomes the clue to the mystery of existence—is that a man acts from his own center.

So in the world of spiritual realities, the one indisputable fact is that God in Christ can so deal with the soul that confides itself to Him, that, there and then, and so long as the faith and communion are maintained, there is given to that soul a personal resiliency, a power of happy reaction against disheartening things, a prospect of eventual triumph, which for the religious mind is the one fact of life, coloring, qualifying, annulling, reorganizing all other facts, for it implies God and commits God to us in love.

"What is this psalm from pitiable places
Glad where the messengers of peace have trod?
Whose are these beautiful and holy faces
Lit with their loving and aflame with God?

"Eager and faint, empassionate and lonely,
These in their hour shall prophesy again:
This is His will Who hath endured, and only
Sendeth the promise where He sends the pain.

"Ay unto these distributeth the Giver
Sorrow and sanctity, and loves them well,
Grants them a power and passion to deliver
Hearts from the prison-house and souls from hell.

"Thinking hereof I wot not if the portal
Opeth already to my Lord above:
Lo, there is no more mortal and immortal,
Nought is on earth or in the heavens but love.

"Surely He cometh, and a thousand voices
Call to the saints and to the deaf are dumb;
Surely He cometh, and the earth rejoices,
Glad in His coming Who hath sworn, I come.

"This hath He done and shall we not adore Him?
This shall He do and can we still despair?
Come, let us quickly fling ourselves before Him,
Cast at His feet the burthen of our care,

"Flash from our eyes the glow of our thanksgiving,
Glad and regretful, confident and calm,
Then thro' all life and what is after living
Thrill to the tireless music of a psalm.

"Yea, thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

(To be Continued.)

"WHITHERSOEVER THOU GOEST."

"I have never known such a season of fright, helplessness, and need as I did on a night in June, when I found myself ill, frightened, dismayed, alone in a New York hotel. What would have become of me I cannot conjecture, had I not in the midst of my terror glanced across the dresser and seen a Bible. Immediately opening it, I read these words: 'Be strong and of good courage; fear not thou, nor be afraid, for the Lord thy God is with thee whithersoever thou goest.' I cannot describe the strength and courage which immediately flowed through me. My whole point of view was changed, and I realized that I had abundant help near at hand. During

The Largest Immigration Station in the World, Ellis Island.

the next few days I gained strength with amazing rapidity, and have continued to gain ever since. I owe it all to the Bible. I had been a Christian for thirty-five years, but my own Bible was too heavy for my grip and was in my trunk as yet unpacked. The New York Bible Society is doing a great work."

The above paragraph is an extract from a remarkable letter received recently by the New York Bible Society, from a lady whose home is in Georgia, who had been ordered North for her health. Although a nervous invalid and unable to sit up long at a time, circumstances were such that she was compelled to make the trip unaccompanied. Upon her return to her home in greatly improved health and apparently on the way to complete recovery, she wrote to the New York Bible Society, expressing her gratitude for what seems to have been the guidepost which directed her upon the right road to mental—and therefore physical—restoration. The letter was accompanied by earnest expressions of gratitude, and permission to publish its contents.

Another story which has lately come to the knowledge of the Society is that of Vladimir Vlak, who landed in New York three years ago. Born in Russia, of Bohemian parents, coming to this country a lad of about sixteen years, he received from the missionary stationed at Ellis Island a copy of the New Testament. While talking with the Society's representative, the young man's mind was directed to heavenly things. He studied his Testament carefully and was converted through its teachings. As soon as possible he made public confession of his faith in Christ, and now is studying for the ministry in a Western college. When asked how he came to dedicate his life to the preaching of the Gospel, he said that it was a realization of the great need expressed in the text: "The harvest indeed is plenteous, but the laborers are few." He is described by his teachers as a manly, modest fellow who promises to become a splendid worker in the Lord's vineyard.

These two instances illustrate the peculiar opportunities afforded the New York Bible Society and the vital importance of its work. As it is the only society having for its sole work the distribution of Scripture in the city and harbor of New York, it conscientiously endeavors to cover all strategic points. It supplies hospitals, prisons and a large number of city institutions, as well as city missionaries, with copies of Scripture. The guest rooms of more than 150 hotels have been furnished with Bibles, and every lodging house for men and boys in Manhattan and the Bronx has received a Bible in a neat rack ready to be placed on the wall of the reading room. The Society carries on a large work in Bible distribution among the sailors in port; the marine missionary visits craft of all kinds, as the Society intends that no vessel shall enter or leave the harbor of New York without the Scriptures—a Bible in the cabin, a Bible, some Testaments and Gospel portions among the crew.

The New York Bible Society is furthermore seeking the moral betterment of the immigrants by placing in their hands, when they land as strangers, a copy of the Scriptures. Many of these foreigners have never before seen a Bible. It is

VLADIMIR VLAK.

THE NEW YORK BIBLE SOCIETY'S AGENT AND THE INCOMING STRANGER.

the aim of the Society to make it possible for every immigrant to receive some portion of Scripture in his own language. The books are offered freely to incoming strangers, including those so unfortunate as to be detained or deported; many volumes are carried back by disappointed persons to their home across the sea. During the high tide of immigration in the spring nearly 14,000 copies of Scripture were distributed at Ellis Island in one month. During the past year more than 110,000 volumes of Scripture, in forty-two languages, were distributed among the immigrants as they landed.

In order to continue and enlarge this work, which has been carried on without interruption for over a hundred years, the New York Bible Society appeals for contributions. A work so important to the moral and spiritual welfare of our whole country ought not to suffer for lack of support. No better gift from Christian America can be put into the hands of incoming immigrants than a copy of the simple story of the life of Christ. The immigrant, no matter where he settles, will be a better citizen if he carries with him a copy of the Book over which he will some day swear allegiance to this country. Such work should appeal to all lovers of their fellow men in all parts of the land. Contributions may be sent to the New York Bible Society, 66 Bible House, Astor Place, New York City. The treasurer is James H. Schmelzel and the secretary, Rev. George William Carter, Ph. D.

PERSONAL CHRISTIAN DISCIPLESHIP.*

III. HOW TO SERVE CHRIST.

Rev. G. Campbell Morgan, D. D.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour." John xii. 26.

Discipleship involves service. To come to Christ and to follow Him is to desire to serve Him, to be compelled to serve Him. The sequence is inevitable; the law is invariable; the impulse is irresistible.

Our present theme, then, is that of how those coming, following, feeling the impulse to serve, are to do so. Service is the putting forth of life's energy, and while it is true that the nature of life will give character to service, it is also true that a false use of energy will react upon the nature of life in the most marked way. According to the first law of life, the putting forth of energy will be true to the life which puts it forth, the energy will partake of the nature of the life, and will be an expression of the life. This is supremely true of Christian life. All Christian service is the putting forth of the energy of Christian life. There can be no Christian service apart from Christian life. Wherever there is the life which Christ bestows upon all such as come to Him, and which He develops in all such as follow Him, the putting forth of the energy of that life is of the nature of the life.

Yet it is also true that life energy may be prostituted to base uses. In all such prostitution there is a reaction upon the life, which changes its character until that which was high and noble becomes base and ignoble. Christian life may be exercised in ways so contrary to the purpose of the Lord that the very output reacts upon the life changing it, degrading it, spoiling it. It is possible, in answer to the impulse of the Christ-life, to seek after God in such a way as to destroy the capacity for God within the soul; the man who in answer to the Christ-life within him seeks after God merely for himself, destroys his capacity for God. It is only as the Christ-life within us, attempting to express itself in service, finds the true law of that service and obeys it, that such service becomes a means of development in the life, and enlargement of the soul.

In our text we have simple and direct teaching of our Lord on this subject, which is almost startlingly clear, and being apprehended reveals the way of service perfectly and finally: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour."

The circumstances in which He uttered these words are full of suggestiveness. They were spoken in the closing days of His public ministry. He had entered Jerusalem with the solemnity and meekness of the condemnatory triumph; great multitudes were about Him, and among them certain Greeks who expressed a desire to see Him. Andrew and Philip brought the request of the Greeks to the Lord, and the words of the text are found in the midst of His answer to that request:

"The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this age, shall keep it unto life age-abiding. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour."

I have a suspicion that Andrew and Philip thought this a great hour, because Greek proselytes, men of culture and refinement, were now beginning to be enquirers, and, therefore, they came with eagerness to Jesus. The answer He gave meant: These Greeks have come to see Me; they cannot see Me, no man will ever see Me, until I have passed to the hour which awaits Me—dark, mysterious, terrific. So dark and so mysterious and so terrific was it that He said: "Now is my soul troubled; and what shall I say? Father, save me from this hour?" No, He did

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

not say that. He triumphed over the sense of sorrow and He said: "But for this cause came I unto this hour"—"for this cause": that the Greeks might see Me, in order that through the mystery of death there might be the hope of larger life, therefore—"Father, glorify thy name"! The words of our text are found in the midst of that remarkable answer, vibrant with the notes of coming triumph, and tremulous with those of unutterable sorrow.

Remembering these elements of suffering and glory let us approach our theme with all reverence, and remember that whatever we may say concerning these words must be said in recollection of that teaching of which they form the smaller part, but being set in the midst of which, they gather new meaning and force.

I propose to follow three lines of teaching: first, their revelation of the nature of service; secondly, their revelation of the law of service; and finally, their declaration concerning the reward of service.

1. What then is *the nature of the service of discipleship* according to these words of the Master? This we may gather from the words of which the Lord made use: first, one word, in different forms thrice repeated, conveys the idea of service; and secondly, the emphatic use of the pronouns which refer to Himself.

(1) The word at the center of my text for service is arresting, not by its sublimity, but by its simplicity. Those of you familiar with the Greek New Testament will remember that the actual word, *diakanos,* describes service in a different way from *doulos;* the second word representing the bondslave and describing a relation, while the former simply refers to one who runs on errands, and describes an activity. In this particular word our Lord, therefore, laid His emphasis upon an activity. A little later while talking to His disciples in the upper room, He said to them: "No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends." The word used in that final discourse is *doulos,* which refers to a slave. The Lord cancelled a relationship, but He never cancelled the activity that is represented in the word of my text.

The word is, as I have said, illuminative by reason of its simplicity. The idea is that of attachment to a person in order to do anything he commands or needs. To be the servant of Christ is to be at His side in order to wait upon Him, to go for Him, to serve His interests. No official position is suggested by the word serve, or by the word servant. It is devoid of all dignity. Not even does it suggest skill, or special aptitude, or past training. It is the simplest of all words. Upon another occasion our Lord said: "Pray ye . . . . the Lord of the harvest, that he send forth *labourers* into his harvest," and the particular Greek word used suggests not the skilled worker, but the laboring man who cannot do anything, and, therefore, may do everything. I am not discrediting the value of training. Our Lord needs skilled workmen, men who have served their apprenticeship, and by laborious toil have equipped themselves for specialized service; but I am not dealing with that realm of Christian service now.

I go back again resolutely to this root conception of the word—a runner of errands. Discovering this at the very commencement we may be saved from many false conceptions of service, which, being held, prevent service. Have you been waiting round the enterprise of the Kingdom of God for some great opportunity? By that very misconception of what service is, you have prevented yourself from being a servant.

(2) This simplicity of suggestion becomes glorified when we emphasize the personal pronouns in the statement: "If any man serve *me,* let him follow *me;* and where *I* am, there shall also *my* servant be." This is not an imagination of my own; these are actually the emphatic words of the text as to its first part. In the second half the emphasis is otherwhere: "If *any man* serve me, him will the Father honour." The outstanding words, in which all the light is gathered, which, flashing upon the rest, makes them beautiful, are those personal pronouns. Service begins with surrender to Christ Himself, and itself is the expression of that surrender; life's energy expended in His interest; the giving, rather than the getting, of discipleship.

In the transfiguring glory of the Master Who commands the service, the word *menial* in its modern sense is cancelled. To-day it has become a term of contempt. Yet it really means pertaining to the household. What a household is ours with such a Master! "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." The service is the service of simple things; but every simple thing done for Him becomes glorious, for He is a glorious Lord.

2. Let us now consider what the text teaches concerning *the law of Christian service.* "If any man serve me, let him follow me; and where I am, there shall also my servant be." Here we touch the practical note, that which perhaps for us is of supreme importance in the present meditation. I go back to the previous meditation, and from it I take what I then suggested to you as the true significance of what it is to follow. The thought is that of comradeship upon the pathway, of two walking in agreement. "If any serve me, let him join me in the way." A servant joining the Lord in the way is one who knows the pursuits of his Master and shares them, waiting for his Master's commands, and, by answering them, helping in His toil; listening for the expression of His will, and, by obeying it, co-operating in the accomplishment of His purposes.

(1) The first law of following is that of increasing knowledge of the Lord. Where there is increasing knowledge, we come to see more clearly with His eyes, and seeing more clearly we come to feel more perfectly with His heart. When presently Jesus cancelled the term slaves, and introduced the term friends, He did not abandon the idea of service; He perfected it. Friendship is that close and continued comradeship which brings each into a sacred covenant, and to the capacity for seeing things as the other sees them. "Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." They did not see themselves in that condition; but our Lord's clear vision of God's purpose for them and His clear understanding of their failure, revealed the truth concerning them—they were as sheep scattered, harried by wolves, fleeced and wounded—and He was moved with compassion. As I know Him increasingly I shall see men as He sees men, and I shall feel towards men as He feels. I turn the whole argument upon my own soul, and ask: How does the crowd appeal to thee, O soul of mine? As He looked upon the crowds, He saw them in their spiritual need and was moved with compassion.

(2) The second law of following is that of trusting Him; that in service, is obedience. To serve Him we must be ready to do the things He commands us, things which are evidently good things and make towards the coming of the Kingdom; but also things which are *apparently* useless. I hear the troubled anxious enquiry of the prophet in prison: "Art thou he that cometh, or look we for another?" What did he mean? He could not understand what Jesus was doing; He seemed to be doing nothing. John was His herald, had proclaimed His advent, had identified Him, under spiritual illumination, as the Lamb of God to take away the sins of the world, the true Messiah, the lachet of Whose shoes he was unworthy to unloose, had spoken of Him as the One Whose fan is in His hand, Who will thoroughly purge His threshing-floor, and will gather the wheat into garners, and burn up the chaff in unquenchable fire. Yet He seemed to be doing nothing; just walking up and down the country, talking to a few people here and there. What was He doing? Christ often appears to be doing useless things, and commanding us to do useless things. Service means doing the thing so apparently useless, the thing that seems to bring no result, and to keep on doing it, day by day, week by week, month by month, until the years of life have run out and we seem to have done nothing. *That,* if He command it, is high service.

I believe that when the Lord said: "Where I am, there shall also my servant be," He was referring to the essential fact, which creates the possibility of service anywhere and everywhere, anywhen

and everywhen. "Where I am, there shall also my servant be": how am I to understand this save as I turn back and look at His whole life, for in proportion as I have entered into the realm of power by association with Him, I may go back and gaze upon His whole life as a pattern.

Where do we see Jesus? Having said: "I must be about my Father's business," we see Him in the home, subject to His parents. "If any man serve me, let him follow me; and where I am, there shall also my servant be"; in the home, subject to parents: that is service rendered to Christ.

Where do we see Him? Not clearly, but sufficiently clearly to leave an impression upon the mind. We see Him in the workshop, and that for eighteen years, the larger portion of His earthly life. Make the picture real: a real carpenter with the tools of his craft, fashioning yokes and ploughs and building houses; an actual workman, facing the day's toil and knowing eventide's weariness. "If any man serve me, let him follow me; and where I am, there shall also my servant be." You can serve Christ in the carpenter's shop, in the school with the children all about you, in the office with ledgers before you, in the commonplaces of every day.

Where do we see Him? Among the multitudes; they throng Him, press Him, jostle Him; they even give Him no time to eat. "If any man serve me, let him join me in the way; and where I am, there shall also my servant be"; among the multitudes, looking for opportunities of binding up their wounds, and resting their weariness: that is Christian service.

Where is He? On the Cross. In that hour of unfathomable mystery, completing the self-emptying that began in a mystery that is behind our vision. "If any man serve me, let him join me in the way; and where I am"—there on the Cross—"there shall also my servant be," emptying self in sacrifice on behalf of others. That may be done in the office and in the store. Christian service at its highest is not a detailed activity concerning which you can return statistics; it is an attitude of the life, a poise of the soul, fellowship with the Christ of God. It means perpetual pouring out of the life, the self-emptying of the life on behalf of others.

Where shall I find Him beyond the Cross? On the shores of the lake in the flush and glory and grandeur of risen life. "If any man serve me, let him follow me; and where I am, there shall also my servant be," in the power of risen life master of death, triumphant over the forces that spoil, in high and holy fellowship with the forces that re-make.

So I take His word and reverently dare to transpose, not its value, but its expression: Where my servant is, there am I! In to-morrow's commonplaces, the Lord is to be with us, and, therefore, we may still run on His errands there, and discover opportunities to help Him there. In the unexpected crises that assault the soul and baffle our wit and wisdom, and leave us helpless and alone, the Lord is there, creating the opportunity to serve Him by the demeanor of our courage and the resoluteness of our faith and our incarnate testimony in the hour of panic to the mastery of the peace of God which passeth all understanding.

3. Finally, I come to what our Lord suggests as to *the reward of service:* "If any man serve me, him will the Father honour." "Any man," irrespective of incidental conditions of birth, of position, or of capacity. You need not seek some great thing to do, if you have no capacity for the great thing; do the next thing and it becomes great if it be service rendered to Him. "If any man": that is the universal human note, declaring the possibility of service to men of high and low degree, the rich and the poor, of all races.

"Him will the Father honour." How will the Father honor? The Father will honor one who serves Christ by permitting that one to be in fellowship with Christ in suffering, and in the glory that is to follow. I glance on in this chapter and I read: "The hour is come, that the Son of man should be glorified. . . . . Father glorify thy name"—and that in the presence of the Cross. I think its true explanation is to be found in the letter to the Hebrews in which we are told that He was "crowned with glory and honour, that by the grace of God he should taste death for every man"; not *because* He tasted death for every man, but "crowned with glory and honour that he *should* taste death for every man." The supreme honor

of Christ was the authority which His Father gave Him to lay down His life that He might take it again. "If any man serve me, him will the Father honour." Unutterable honor, to have fellowship with His sufferings and to make up that which is behindhand in His affliction. O dear heart, disciple of Christ, so tired to-day, not of the work, but of all that thou hast suffered for His sake, thou art "crowned with glory and honour," for by the way of that suffering thou art hastening the coming of the Kingdom. The servant at His side, who shares in His travail, in that travail has set upon him the honor of God.

Yet later, we find that He prayed that He may yet be glorified: "Glorify thou me with thine own self with the glory which I had with thee before the world was." . . . . "I will that, where I am, they also may be with me; that they may behold my glory." This perchance is the final glory which we shall share with Him if we have shared in His suffering. "Wherefore hath God highly exalted him," the One Who emptied Himself; and he who empties himself in fellowship, will know the exaltation also.

To follow is to serve. As we go on our way we may smile with the light of life, look with the tenderness of His eyes, stretch out the hand to help some soul that is down; and so we may serve Him.

The test of service is sacrifice. We never serve Christ when in His name we patronize some man. We serve Christ when in Christ's name we get down into the man's sorrow and share it, content it may be to share in the shame of his sin in order that it may be cancelled and put away.

The triumph of service is resurrection and ascension as the immediate experience of those who company with Him upon the way, and as the ultimate glory waiting where we and those whom we have helped shall gather together in His presence and be satisfied, because He is satisfied in the results of the travail of His soul.

(To be Continued.)

Receipts.

Dan Crawford's Work in Central Africa:

September	2.	6356	$ 5 00
September	3.	6358	5 00
September	12.	6367	2 00
September	12.	6368	1 00
September	12.	6369	5 00
September	12.	6370	10 00
September	30.	6378	27 41
			$ 55 41

Grenfell's Work in Labrador (Doctor):

September	11.	6366	$ 10 00

Ramabai's Work Among India's Child Widows (Pandita):

September	17.	6374	$ 2 00

Record of Christian Work (Free Distribution):

September	2.	6353	$ 75
September	2.	6354	1 00
September	3.	6357	5 00
September	3.	6359	1 00
September	5.	6360	1 00
September	5.	6361	1 00
September	8.	6362	50
September	8.	6363	1 00
September	9.	6364	3 00
September	11.	6365	1 50
September	15.	6371	50
September	16.	6372	2 00
September	17.	6373	5 00
September	18.	6375	10 00
September	18.	6376	5 00
September	24.	6377	1 00
September	30.	6379	4 00
			$ 43 25

Personalia.

Mr. Dan Crawford's Appointments: Oct. 18-21, Washington, D. C.; Oct. 22, New York City and Passaic, N. J.; Oct. 24, New York City; Oct. 26, Princeton, N. J.; Oct. 27, New York City and Philadelphia, Pa.; Oct. 28, Jamaica, N. Y.; Oct. 29, New York City and Madison, N. J.; Oct. 30, Philadelphia, Pa.; Oct. 31, New York City and Philadelphia; Nov. 1, Lincoln University, Pa.; Nov. 2, Bryn Mawr; Nov. 3, Philadelphia; Nov. 5-9, Maine; Nov. 10, Boston, Mass., Brockton, Mass.; Nov. 11, Providence, R. I.; Nov. 12, Worcester, Mass.; Nov. 13, Wollaston, Mass., Lowell, Mass.; Nov. 14, Brooklyn, N. Y.; Nov. 16, Brooklyn, N. Y.; Nov. 17, New York City; Nov. 18, Waltham, Mass.; Nov. 19, Keene, N. H.; Nov. 21, Winsted, Conn.; Nov. 23, New York City, Brooklyn; Nov. 26 or 27, Pottstown, Pa.; Nov. 30, Warren; Dec. 1, Rochester, N. Y.; Dec. 2-4, Cleveland, O.; Dec. 5 or 6, Detroit, Mich., Grand Rapids, Mich.; Dec.. 7, Chicago, Ill.; Dec. 8, St. Louis, Mo.; Dec. 14, Buffalo, N. Y.; between Dec. 14 and 20, Omaha, Neb.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Chester Birch.—Oct. 1-19, Poplar Bluff, Mo.; Oct. 21-Nov. 9, Moline, Ill

Currie and Cramer.—Oct. 7-Nov. 2, Cambridge Springs, Pa.; Nov. 4-23, Vanderbilt, Pa.

Robert E. Johnson.—Oct. 5-Nov. 2, Charles City, Ia.

Robert L. Layfield.—Oct. 6-31, De Soto, Kan.; Nov. 5-26, Fort Scott, Kan.; Dec., Hutchinson, Kan.

Frank E. Lindgren.—Oct. 20-Nov. 9, Tacoma, Wash.; Nov. 16-Dec. 14, Clear Lake, Ia.; Dec. 18-Jan. 1, Loranger, Ia.

Oscar Lowry and Party.—Oct. 5-Nov. 9, Grand Island, Neb.; Nov. 16-Dec. 21, Independence, Kan.; Dec. 28-Jan. 25, Horton, Kan.

Milford H. Lyon and Party.—Sept. 14-Oct. 26, Carnegie, Pa.; Nov. 2-Dec. 14, Muncie, Ind.; Dec. 28-Feb. 8, Marion, Ind.

Frank A. Miller.—Oct., Huntley, Ill.

Milton S. Rees.—Oct., Mexico, N. Y.; Nov., Pittsfield, Mass.

Charles Cullen Smith and Party.—Oct., Forsythe, Mont., and Bozeman, Mont.

Obituary.

Rev. James Orr, M. A., D. D. [1844-1913], died September 6, at his home in Glasgow, his native city. After leaving school he was apprenticed to the bookbinding, but eventually won his way to the University of Glasgow where he graduated with first class honors in philosophy. After training for the ministry in the United Presbyterian College of Edinburgh, he was for seventeen years minister at Hawick. At the union of the Free and United Presbyterian Churches in 1901 he became Professor of Apologetics and Theology in the United Free Church College at Glasgow.

Dr. Orr wielded a facile pen, and was an ingenious defender of the standpoints of the old evangelical orthodoxy. Possessed of a stalwart intellect combined with a sound and sober judgment and equipped with a wide and accurate learning, he has rendered great service to the Church of Christ during the last quarter of a century by his voluminous writings and his public lectures in defense of the Christian faith and the authority of the Scriptures. Among his best known works are "The Christian View of God and the World," "The Progress of Dogma," "God's Image in Man," and "The Problem of the Old Testament."

Rev. Daniel Crosby Greene, D. D. [1843-1913], died at Tokyo, Japan, September 15. After graduating from Dartmouth and Andover, Doctor Greene, with his wife, offered himself for the new mission in Japan that the American Board had just voted to establish. For his first station he chose Kobe, an open port, remaining there several years. Later he moved to Kyoto, then Yokohama, then Tokyo, this last that he might be in close proximity to the leaders, Japanese and foreign, and in both church and state. The esteem in which he was held by the Japanese is shown by the Emperor's decorating him with the Third Class of the Order of the Rising Sun—the highest order bestowed on civilians resident in Japan. Doctor Greene served with notable ability and efficiency, especially in educational work and in the translation of the New Testament for Japanese readers, the preparation of text-books and other books and as a lecturer.

Record of Christian Work

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Our Book Table.

Christian Hope (The). By William Adams Brown, Ph. D., D. D. Chas. Scribner's Sons, New York. Cloth. 216 pages. 75 cents net.

This book is a brief history of the belief in immortality. It is an effort to sketch in a fashion at once popular and instructive the various forms which this belief has assumed from the earliest times until now. So broad a purpose carries the author, of necessity, beyond the bounds of the Israelitish and Christian religions; yet it is biblical history of the immortal hope that constitutes the heart of his treatment, and this, taken with pre-biblical preparations and post-biblical developments, is set forth historically as a lesson in the providence of God.

The plan commends the book. If providence is anywhere it is in the field of the human knowledge of Divine things. It is the merit of the historical method of study which this book illustrates to have emphasized this fact and made it common property. Not that human beliefs, of course, or human institutions or human ethical life, present always the aspect of an ideal and rational evolution: Doctor Brown's treatment of his material does not suggest it. The most assured and radiant expressions of the Christian hope are not found in the twentieth century; nor does a faithful exegesis pick out on principle just that interpretation of an Old Testament passage on immortality which will gracefully fit into the early stages of a developmental scheme. It is too easy to generalize from

a despairing word or two of someone to the position that at a given time life after death was unknown; too easy also to interpret as blank ignorance words which may have been the expression of a mood. The Christian to-day is not seldom recalled to faith by finding in the Old Testament a sunny burst of confidence in immortality which shows most instructively that this belief—or, better, *realization*—is an integral part of deep and true religion, and not a belated appendage appropriate to a certain advanced stage of it.

If Doctor Brown's book is to be commended for its method, it is to be commended also on other grounds. Though compact, it is a book of wide reading and learning. The distinction which it holds before the reader between the immortal hope itself and its varied and innumerable forms is instructive and useful. It is broad in its sympathies, aiming at a ministry to the puzzled doubter as well as to the saint, and bears throughout its pages the impress of a sweet and generous spirit.

There are, apart from the teachings and experiences of Christ, two great defenses of the Christian hope in the New Testament: that of the Apostle Paul and that of the Apostle John. They overlap, yet they present a contrast. Paul is in the main inferential and argumentative; John is immediate and intuitive. Doctor Brown in his method is rational, argumentative, Pauline. He passes from words and facts to the immortal hope. We could sometimes wish that he were fuller and clearer—as in the case of the cardinal statement that the main Christian evidence for the immortal hope is the personality of Jesus. That may be true; but it is unaccompanied by the explanations which would make it persuasive. Not less so when the resurrection is made the basis of the "social hope." That may also be true, but it certainly is not obvious. Would disembodied spirits necessarily be unsocial, or anti-social? Is God the Father non-social?

We do not venture a full discussion of a book of such range. With full commendation of its interest and spirit, we venture only the suggestion at which we have already begun to hint—the suggestion that it will bear supplementing, and that by a type of mind which Doctor Brown might be tempted to call "mystical," but to which alone an important part of the Scriptures is intelligible,—a type of mind which we prefer to call "Johannine." We miss in this volume *Johannine immediacy*. We feel too exclusively that the basis of the Christian hope is inferential, the buttressed result of argument, and not quite as truly and perhaps more cogently the *felt inner quality of a life recognizably Divine*. No doubt solid argument is part of the Christian's confidence for the future. The Resurrection of Christ from the dead, the Word of Christ—these are impregnable foundations to build on. But solid *argument* is not enough. It will not meet all situations or penetrate all moods. Something else is needed on which to found our certitude—what John had in mind when he said: "He that hath the Son hath life."

Of all the writers of the New Testament it is the Apostle John who, following his Master, rests the Christian hope on this inner, experimental basis. "He that hath the Son hath life." The "life" in Christ becomes "light," as regards things future as well as regards things present. The Spirit reveals "things to come." Life in fellowship with Christ suggests compellingly its own perpetuity. This is not the whole of the matter, as has been said, and there is a Paul as well as a John; but what has been said may serve to suggest and commend as strategic the experience in which all grounds for immortality more outward and "historical" become really persuasive, really cogent and vital. How, for instance, can the Resurrection of Jesus Christ from the dead be logically made to involve my resurrection apart from the experience that I possess in Christ what He possessed before me, and to which a resurrection was granted? And so of Christ's teachings concerning immortality: how do I realize that they apply? Manifestly only by the help of something inward.

There will not be a revival of radiant certitude regarding the Christian's immortal future until there is a revival of both Pauline and Johannine Christianity; and there will not be a revival of Johannine Christianity until we give over waiting for the lumbering ark of criticism to come up, and, led by Spirit-illuminated intuition, seize courageously, and proclaim through pulpit and press to the people the deepest wisdom and maturest experience of this "spiritual gospel."—*J. H. S.*

Heidelberg Catechism: Historical and Doctrinal Studies (The). By George W. Richards. Publication and Sunday School Board of the Reformed Church in the United States, Philadelphia. Cloth. 363 pages. $1 net.

This volume is not, as one might imagine, an exposition in detail of this venerable symbol of the Reformed Churches. It is at once a concise history of its origin and reception, a summary of the various features, theological and otherwise, which distinguish it among the other symbols of faith which originated out of the Reformation, and a treatise on the philosophy of religious education. The latter half of the book contains the standard German text and the authorized Tercentenary English translation of it in parallel columns, together with a select bibliography as an appendix.

Professor Richards is a minister of the R. C. U. S. and a professor in its Theological Seminary, yet neither of these facts in any wise blinds his vision. He sees the defects and the limitations of the Catechism as well as its many excellencies and he points them out with a candor in which there is neither a spirit of iconoclasm nor one of idol worship.

Moulded in the fires of fierce theological controversies which have now happily for the most part passed away, it has taken on a form and content that no longer meets the needs of the present as a handbook for the religious nurture of modern youth. While it still has great value as a fixed form for abstract religious doctrine it needs to be supplemented by a concrete and practical compendium of the life and teachings of our Saviour. The reason for this is given in the author's discussion of the psychology of the child's mind in its relation to religious growth and development through the inculcation of Christian truth.—*G. D.*

Hundred Years of Missions: The Story of Progress Since Carey's Beginning (A). By Rev. Delavan L. Leonard, D. D. Funk & Wagnalls Co., New York. Cloth. 455 pages. $1.20 net.

This is the third edition of Doctor Leonard's book, which first appeared in 1895. The work has been revised and brought up to date. The chapter entitled, "A Hundred Years Ago and Now," is a new feature in this addition and most interesting to the student of missions. "The Land Which Remains to be Possessed"—the closing chapter—is also new.—*F. L. D.*

Mysticism in Christianity. By Rev. W. K. Fleming, M. A., B. D. ("Library of Historic Theology" Series.) F. H. Revell Co., New York. Cloth. 282 pages. $1.50 net.

Nothing is more significant in our own time than the new interest in Mysticism and its literature which is manifest in a multitude of quarters. Four outstanding books on Mysticism have lately been published and have given a new interpretation to one of the great movements of the spirit: Baron von Hügel's "Mystical Elements in Religion," Professor Rufus Jones' "Studies in Mystical Religion," Miss Underhill's "Mysticism," and Fr. Sharpe's recent book, "Mysticism: Its True Nature and Value."

Professor Fleming acknowledges his indebtedness to these larger works—indeed, they have supplied the structure of his book—but he has made the whole subject his own, and has so organized, clarified and illuminated a body of matter, which at best is difficult and diffused, as to have given the best accessible statement of Mysticism which the reviewer, who has been following the literature of the subject in its various ramifications, has so far seen. Definition, history, interpretation, suggestion, are all interwoven The author discovers expressions of the mystics' spirit in regions where it has not heretofore been sought, and gives us at the end a capital bibliography. The book is commended to all those who seek a door into one of the most fascinating regions of the travail of the human soul.

Renewed interest in Mysticism has, to the reviewer's mind, a distinct significance. It is, without any doubt, a protest half unconscious against the logical aridity of our modern treatment of "the things of the Spirit." The modern reconstruction of theology is leaving out of account just the one thing which made theology to begin with, and, with all its services, is likely in the end to be found wanting for just this reason. The great articles of the Christian creed are the products of aspiration, emotion, deep-seated longings, known experiences which built up the great dogmas of the Trinity, the Incarnation and the Atonement. They—these creative experiences—had vast horizons, great hinterlands, and if they were sometimes misty in those far-off regions where earth and heaven meet, that was due to unescapable necessities. The mystic was always losing logic in experience, submerging reason in feeling, claiming for himself immediate and unspeakable experiences of the Unseen and Eternal, proving doctrine by life. The mystic was always in his own sometimes strange way a poet and was always seeing things which it was not lawful for him to utter. The very fact that we are seeking to understand him more clearly is just the testimony, direct or indirect, to our own sense of need. Not only the study of Mysticism, but the many strange half-mystic cults of our day are simply seeking to reintroduce into the life of the spirit elements which have been shut out of it by a demand for scientific precision in regions where science alone is as inadequate as are the descriptions and analyses of a botanist in the multicolored glory of a midsummer garden. We are being taught in many ways that there are some things which cannot be left out and that if we miss them by one road we shall seek them by another. Mysticism—ancient and modern—is simply an endeavor to realize the life of God in the souls of men with all the saving freedom of that life.—*G. G. A.*

Theology of a Preacher (The). By Lynn Harold Hough. Eaton & Mains. New York. Cloth. 269 pages. $1 net.

The title of this book reads like the promise of a theology. The author, however, in his preface disclaims anything so august and formidable. His aim is simpler. He would call preachers to the preaching of theology. With this in view he sets forth, in a popular and somewhat impressionistic fashion, some of the Christian truths which have rooted themselves in his life and become the staple of his preaching.

The book is the work of a man temperamentally warm and active, interested in avenues of approach to men, convinced of the truth of Christianity, and eager to commend it. He is apologist rather than theologian, and this gives the book its form and method. There is no ambition to be distinguished from men and angels by unheard-of novelties of belief, but a simple, almost childlike, faith in the primal Christian realities, in the inalienable authority of the Bible, in sin and penalty, and especially in a Divine and living Christ Who by His guilt-extinguishing death breaks the power of sin and brings men to God.

If one misses here structure and order, the answer is, at least in part, that this is a popular book, reflecting not the instincts and habits of the scientific, systematic theologian, but the valued qualities of the successful pastor and preacher. An impression of the vital unity and organic interrelation of Christian doctrine the volume does not communicate, nor—what might justly be expected of it—a feeling for the massive and imperative claim of biblical foundations. The author does not think biblically. He is not a biblical student, habituated to get from the Scriptures not simply his facts, but the construction of the facts. This indicates the book's lack. For we cannot think vitally until we think biblically; and we cannot think biblically until we have become accustomed, at the price perhaps of painful effort, to let ourselves habitually down into those wells of truth which become to every faithful seeker the treasure-house of great and satisfying realities. May we venture to hope that the later and fuller work on Christian theology which the author promises, may have as its aim, not simply to commend Christian truth as the palatable and rational subject-matter of preaching, but to so connect it with its scriptural foundations as to make both preachers and laymen theologians, trained to find in the Bible, and especially in the Scriptures of the New Testament, the fountain of their theology, the storehouse of their conceptions, the armory of their sin-destroying weapons?—*J. H. S.*

Very Elect (The). By Matthew Henry Buckham, D. D., LL. D. Pilgrim Press, Boston. Frontispiece. Cloth. 372 pages. $2 net.

The reviewer takes this book off his desk with the sense of the renewal of a fine friendship which does not need the suggestion of a printed page to quicken its memories. It is his high privilege to have been for ten years the friend of President Buckham. Some of the sermons here given the reviewer heard delivered, and more than one of the addresses was sent to him in the form in which President Buckham was accustomed to print his occasional articles and distribute them among his friends.

President Buckham was in many ways the last of the older generation of New England college presidents. Rare in temper, ripe in culture, an interpreter of "the things of the Spirit," he has left his stamp upon generation after generation of college men for forty years and built his fine æsthetic sense into the laboratories and libraries of the University of Vermont.

The addresses cover a wide range: art, religion, education are all touched upon with an insight

which never fails and a charm of style always sure. The author's love of all beautiful things is to be read between all the lines. He was never so distinctly himself as when showing his friends his rose garden, lifting up his eyes from time to time to the summits of the Green and Adirondack Mountains whose serene ranges looked down upon the place of his work and habitation. His sense of the Unseen and Eternal in every form and manifestation of it was absolutely unclouded. All this breathes through both the sermons and the addresses. The masters of three literatures, indeed the reviewer would better say five, were his constant comrades. He looked out upon the world about him with a constantly renewed sense of the significance of all its doings. All this saturates the whole body of the book, almost every sentence is worth quoting. Take, for example, this paragraph at which the book has opened itself:

"If a revealed truth is obscure to us, we have but to open our eyes wider by relaxing the prejudices which half close them; to purge from them by purer living the films and motes which obstruct our vision; to gain by prayerful activity a loftier specular mount of spiritual life from which to observe them. If the tones of revelation sound confused and discordant in our ears, we must retire into the serener air where secular noises cannot reach us, we must by devout meditation get our spirits retuned to finer harmonies and lay our ears more softly to the chords along which the Divine spirit whispers to the listening soul."

There is no space to say all that the reviewer would like to say or to enter into detail in the work of review. The group of appreciations by University of Vermont men with which the book opens indicates very clearly the way in which President Buckham not only impressed himself upon his students, but indeed gave them his own point of view and communicated to them his own spirit. This book will mean most to those who know Vermont, its valleys, lakes and hills, and especially to those who know and love the University of Vermont. But it is commended to all lovers of "the things of the Spirit." —*G. G. A.*

Via Sacra. By T. H. Darlow, M. A. Geo. H. Doran Co., New York. Cloth. 268 pages. $1.25 net.

This is not the "Sacred Way" of the Romans, but of the Christian. It is the way adorned, not with temples and triumphal arches, but with faith, humility, democracy and sympathy of spirit, hospitality, unworldliness. In other words, this is a practical book, written in the interests of stronger and deeper living.

The author is not exhaustive. There is no separate temple to prayer on the stretch of the *Via Sacra* he traverses. He does not aim to be even systematic. One might covet an explanatory preface, or some more obvious sign of a governing idea than the book contains. There is a controlling aim. It is to meet the Christian at points where crucial judgments, problems and tests confront him, and help him there with light that has become the author's own. After all, it is only experience that teaches.

There is much that is suggestive, stimulating and comforting in the way this is done. It is a real life in the Lord that utters itself; and more than that, the author knows, what so few seem really and fully to know, that faith, and all that faith brings with it, is "the gift of God." Therefore, we are optimists. Impossibilities are possible. Life may be restored, renewed. There is a purpose in everything, if only one will have it so.

There are touches of beauty in "Via Sacra," surprisingly apt Scripture quotation, power where the secrets of a heart are half unveiled, insight and breadth of sympathy. But the book calls for condensation into tenser, more direct, more living appeal, in this "far spent" day when we cannot serve God and literature, and souls must be wrung if other souls are to be born.—*J. H. S.*

BOOKS RECEIVED.

Ann of Ava. By Ethel Daniels Hubbard. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 245 pages. 50 cents net.

Aunt Jimmy's Will. By Mabel Osgood Wright. Macmillan Co., New York. Frontispiece. Cloth. 272 pages. 50 cents net.

Book of the Camp Fire Girls (The). George H. Doran Co., New York. Illustrated. Paper. About 100 pages.

Bradford Horton: Man. By Richard S. Holmes. F. H. Revell Co., New York. Cloth. 306 pages. $1.25 net.

Church in the Wilds (A). By W. Barbrooke Grubb. E. P. Dutton & Co., New York. Map. Illustrated. Cloth. 287 pages. $1.50 net.

Changing Girl (The). By Caroline Wormsley Latimer, M. D., M. A. F. H. Revell Co., New York. Cloth. 61 pages. 25 cents net.

China and the Gospel. A report of the China Inland Mission, Philadelphia. Illustrated. Paper. 176 pages.

Christian Reconstruction of Modern Life (The). By Charles Henry Dickinson. Macmillan Co., New York. Cloth. 327 pages. $1.50 net.

Church and the Young Man's Game (The). By F. J. Milnes, B. S. Geo. H. Doran Co., New York. Illustrated. Cloth. 96 pages. 75 cents net.

Confederate Girl's Diary (A). By Sarah Morgan Dawson. Houghton Mifflin Co., Boston. Illustrated. Cloth. 440 pages. $2 net.

Educational Resources of Village and Rural Communities. Edited by Joseph K. Hart. Macmillan Co., New York. Cloth. 277 pages. $1.

Glory of the Commonplace (The). By J. R. Miller. Selected and arranged by John T. Faris. Thos. Y. Crowell Co., New York. Cloth. 374 pages. $1 net.

Heart of the Rose (The). By Mabel A. McKee. F. H. Revell Co., New York. Board. 44 pages. 25 cents net.

History of American Baptist Missions (A). By Edmund F. Merriam. American Baptist Publication Society. Philadelphia. Cloth. 288 pages. 50 cents net.

Housekeeper's Handy Book (The). By Lucia Millet Baxter. Houghton Mifflin Co., Boston. Illustrated. Cloth. 269 pages. $1 net.

How Europe was Won for Christianity. By M. Wilma Stubbs. F. H. Revell Co., New York. Illustrated. Cloth. 309 pages. $1.50 net.

Italian Helper for Christian Workers (The). By Rev. Angelo Di Domenica, B. D. Griffith & Rowland Press, Philadelphia. Cloth. 143 pages.

Lady Elect: A Chinese Romance (The). By Norman Hinsdale Pitman. F. H. Revell Co., New York. Illustrated. Cloth. 308 pages. $1.25 net.

Life Efficient (The). By George A. Miller. Eaton & Mains, New York. Cloth. 248 pages. $1 net.

Lincoln and Slavery. By Albert E. Pillsbury. Houghton Mifflin Co., Boston. Cloth. 97 pages. 75 cents net.

Meaning of Evolution (The). By Samuel Christian Schmucker, Ph. D. Macmillan Co., New York. Illustrated. Cloth. 298 pages. $1.50 net.

Morning Prayers for Home Worship. By George Skene. Methodist Book Concern, New York. Cloth. 373 pages. $1.50 net.

My Church. By Rev. Louis G. Hoeck. The Nunc Licet Press, Minneapolis, Minn. Cloth. 56 pages. 25 cents.

New Man (The). By Jane Stone. Thos. Y. Crowell Co., New York. Frontispiece. Cloth. 123 pages. 75 cents net.

Pulpit and the Pew (The). By Charles H. Parkhurst, D. D., LL. D. Yale University Press, New Haven, Conn. Cloth. 195 pages. $1.50 net.

Quest of the Best (The). By William DeWitt Hyde. Thos. Y. Crowell Co., New York. Cloth. 267 pages. $1 net.

Reaching Up and Out. By Amos R. Wells. Thos. Y. Crowell Co., New York. Board. 61 pages. 50 cents net.

Religion in College Life. By Martyn Summerbell, D. D., LL. D. F. H. Revell Co., New York. Cloth. 215 pages. $1 net.

Samantha on the Woman Question. By Marietta Holley. F. H. Revell Co., New York. Illustrated. Cloth. 192 pages. $1 net.

Secret of Love or The Art of Living Together (The). By J. R. Miller. Thos. Y. Crowell Co., New York. Illustrated. Cloth. 38 pages. 50 cents net.

Select Notes on the International Sunday School Lessons, 1914. By Rev. F. N. Peloubet, D. D., and Prof. Amos R. Wells, Litt. D., LL. D. W. A. Wilde Co., Boston. Illustrated. Cloth. 376 pages. $1 net.

Significance of Art (The). By Eleanor Rowland, Ph. D. Houghton Mifflin Co., Boston. Cloth. 189 pages. $1 net.

St. Paul's Certainties and Other Sermons. By Rev. J. D. Jones, M. A., B. D. F. H. Revell Co., New York. Cloth. 253 pages. 50 cents net.

Their Christmas Golden Wedding. By Caroline Abbot Stanley. Thos. Y. Crowell Co., New York. Illustrated. Board. 63 pages. 50 cents net.

Things That Endure. By J. R. Miller. Thos. Y. Crowell Co., New York. Cloth. 312 pages. $1 net.

Uncle Sam. By Martha S. Gielow. F. H. Revell Co., New York. Illustrated. Board. 61 pages. 50 cents net.

Vital Ministry: The Pastor of To-Day in the Service of Man (A). By W. J. McGlothlin, Ph. D., D. D. F. H. Revell Co., New York. Cloth. 192 pages. $1 net.

Winning a Primitive People. By Donald Fraser. E. P. Dutton & Co., New York. Maps. Illustrated. Cloth. 320 pages. $1.50 net.

FOR BOYS AND GIRLS: THE SUNDAY SCHOOL LESSON.

Rev. N. Fay Smith.

ABSTINENCE FOR THE SAKE OF OTHERS.

(November 9, Rom. xiv. 7-21. Golden Text: Rom. xiv. 21.)

One of the first lessons we had to learn when we were little children was—that of our lesson to-day—that we must not do even things we wanted to do very much if our doing them would injure others. I remember how hard it was for a certain small boy to learn not to pull up the small plants in the garden, and for another to learn not to throw rubbish over the fence into a neighbor's yard. "Why not, father? We do not want this stuff on *our* land!" And so we find all along the way; we are hemmed in on every side by the rights of other people. We must not swim in a certain pond: others use that water to drink; we must not ride our bicycle on the sidewalk: others may be injured; we must not drive at night without a light on our carriage: others may suffer for our neglect; we must not build a fire in the woods without permission: others' property may be destroyed; and so on.

Did you ever throw a stone into a pond and see the ripples widen and widen until they were breaking on the farthest shore? Well, the people in this world are like that water—living so close together that what one does affects all the rest for either good or ill. And our Father in Heaven expects that it shall be for good—not for ill. It

may be that a boy could go to a cider mill and get a drink of unfermented apple juice that would not hurt him in the least; *but* if some other fellow saw him go, and followed him and there learned to like the taste of cider, became a drunkard, broke his mother's heart, ruined a happy home and filled a drunkard's grave, our lesson teaches us that the boy who thoughtlessly led him astray is partly to blame for his fall.

THE DEATH OF MOSES.

(November 16, Deut. xxxi. 1-8; xxxii. 48-52; xxxiv. 1-12. Golden Text: Ps. cxvi. 15.)

The oldest person that I know is a lady of 93. Although she is a remarkable woman for that great age she is bent and feeble; her memory has failed and her mind is like that of a child. Not so the man about whose death we study to-day. He was twenty-seven years older than my friend, yet "his eye was not dim, nor his natural force abated." Erect, alert, strong in body and mind, the old man looked as though he might live many years longer, and continue to do a strong man's work, too.

But his work was done. Not Moses, but Joshua, was to lead Israel across the Jordan into Canaan, and the time had come for Moses to die. No, he was not one of the two men who never died; can you tell who they were? God invited Moses up to the top of Mt. Nebo, and, the Jewish legend says, kissed him and he fell asleep. The angels buried him, but no man ever saw his grave. There his body lies awaiting the resurrection. Who can tell when Moses *did* stand in the Promised Land, and who stood with him at the time?

Now, look at the Golden Text. What does it say? The *death* of His people is "precious" in God's sight for several reasons. It means for one thing, that they are going Home. Yes, indeed, I do mean just that, going Home to the Father's House of light and joy. Do you not think that there was a glad welcome awaiting Moses in heaven? And then it means promotion. Do you remember how glad you were when you brought home, at the end of your school term, the little card signed by the superintendent and your teacher telling that you had been promoted to the next grade? Lessons well learned; school out; higher and better marks next term. So Moses felt when God kissed him into heaven, and that was the reason why his death was "precious" in God's sight. Shall we not pray: "Let me die the death of the righteous, and let my last end be like his"?

JOSHUA, THE NEW LEADER.

(November 23, Josh. i. 1-9. Golden Text: Josh. i. 9.)

Count the promises God gives Joshua in our lesson. I have found eight—see if there are more. And surely he needed them! Moses dead, a great nation to rule, a raging river in his path, warlike nations filling the land he is to possess, the land to be fairly divided among the jealous tribes of Israel! One would not be surprised if the heart of the man had failed. And God knew all about it and just helped him at the very beginning. Which of all these promises do you think is the best? I think it is in ver. 9: "the LORD thy God is with thee whithersoever thou goest."

See if you can find in these verses one command repeated three times. And then see if you can find in one verse what Joshua was to think about, talk about and observe to do. You see God was getting Israel's leader ready for his work, and I suppose Joshua, during the years of fighting which followed, often got out his copy of these, his marching orders, and read them over to be sure that he was in line with what God had told him to do.

Why do you suppose God chose Joshua to be the new leader? I think it was because he had been faithful in what he had already had to do. He was faithful as Moses' servant; faithful in the fight with Amalek; faithful when he went to spy out the land. And the one whom God chooses to do great things is always the one who has done smaller things well. Joshua was in training all these years to be Moses' successor. I wonder whose

place you are fitting yourself to fill. When some good and useful man drops out of the ranks presently, will you be ready to take his place?

CROSSING THE JORDAN.

(November 30, Josh. iii. 1-17; Ps. cxiv. Golden Text: Isa. xli. 10.)

At last Israel has come to the end of the old life. Egypt is behind them, the wilderness is behind them and the land "flowing with milk and honey" is just before. But the Jordan, wide, deep and impassable, is between. How shall they cross into Canaan?

Joshua's only hope is in God's promise: "as I was with Moses, so I will be with thee." He remembers the Red Sea and quietly waits God's time. One day, two days, three days, he waits—looking all the time, I am sure, confidently to God for the next move—and then he is told what to do.

And what a strange thing it is! See those priests marching solemnly down to the river bank with the ark on their shoulders. Now they walk straight into the water and stand still. All the people strain their eyes to see, and some of them say: "What possible good can it do for those priests to stand there? They will catch cold from their wet feet, and if they stand there all day it will not get us across that raging river." O boys and girls, if we could all just learn how safe a thing it is to obey God and let Him take care of the consequences!

And now the watching people, all packed up and ready to move right forward, see a strange thing. The waters of the river begin to grow more shallow, and presently, as if they had been stopped far upstream by a huge dam, the bed of the river is dry. On they march, down the bank, across and up the other side—dry shod. When the last little child is across the priests come up out of the river, the waters return in a torrent to their bed and Israel has begun its Canaan life.

Many years ago a boy sat in the vestry of a New England church one Sunday evening while a meeting was going on in which his father and others were speaking and telling what God had done for them. Nobody knew it, but there was a struggle going on in that boy's heart. He had never confessed Christ as his Saviour and Lord and he felt somehow that night that he had reached a crisis in his life something like that of Israel in our lesson. The Christian life invited him, but in his way there were obstacles like the raging river. Fear of ridicule; the power of bad habits; the love of the pleasure of the world; O how big all these things looked to him as he sat there! But at last he timidly arose and confessed his faith in Christ and his purpose to live for Him. The river was crossed and all the joys of Canaan were for him. Have you crossed the line to Christ's side?

THE FALL OF JERICHO.

(December 7, Josh. v. 10 to vi. 27. Golden Text: Mark ix. 23.)

I think the story of our lesson to-day is one of the most interesting in the Bible—especially for boys. I told it to one little five-year-old the other day and I have seen him two or three times since marching around the hall table, sounding the trumpet and calling upon the walls to fall down! Dear little lad, I hope he will learn as he grows older that no evil, no matter how great, can stand up against the challenge of a simple faith in God.

Jericho must have dismayed Israel. If any of them thought that after Jordan was passed the battle was won, they quickly learned better when they saw the frowning walls of their city right before them. And they knew, of course, that Jericho was only one of many cities that would oppose them. Again Joshua waits for the plan of God.

Now the plan of God is one that will make Israel see, and make the Canaanites see also, that the battle is God's, not man's. In solemn, stately, reverent procession, the priests, blowing the trumpets, and the armed men following, march around the doomed city. Not a word is spoken. The soldiers do not seem to see Jericho, they are looking unto God. It is a procession of praying men rather than fighting men. And "so they did six days."

What do you suppose the people of Jericho thought and said? Perhaps the first day they were deeply impressed, alarmed by this new way of laying siege to a walled town. But, as the days went by, this impression would wear off until, quite likely, by the sixth day, they were openly scoffing. I wonder if any of you boys and girls would have scoffed with them? They were to learn, as I hope you already know, that there is no power on earth like the power of the people of God united in the path of faith and obedience. What were the walls of Jericho to the God Who piled up the Rocky Mountains and scooped out the bed of the ocean?

But suppose the Israelites had stopped their march at the end of the sixth day—what then? Or if on the seventh day they had marched around only six times? Or if on the seventh round they had not shouted? Their part was a very little part indeed. Hold! are you sure of that? It was so great that unless it had been perfectly performed right through, the conquest of Canaan would have ended right there before it began. Nothing is small that God tells us to do. But let us up and begin the march of faith around our Jerichos. Ask your teacher to tell you what they are.

THOUGHTS FOR THE QUIET HOUR.

NOVEMBER, 1913.

Saturday, 1st. *All . . . . saw his face as it had been the face of an angel. Acts vi. 15.*

The face is made every day by its morning prayer, and by its morning look out of windows which open upon heaven. —*Joseph Parker.*

Sunday, 2nd. *His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. Gen. xlix. 24.*

That strength which God gives to His Josephs is *real* strength; it is not a boasted valor, a fiction, a thing of which men talk, but which ends in smoke; it is true, Divine strength. Notice in what a blessedly familiar way God gives this strength to Joseph: "The arms of his hands were made strong by the hands of the mighty God of Jacob." Thus God is represented as putting His hands on Joseph's hands, placing His arms on Joseph's arms. Like as a father teaches his children, so the Lord teaches them that fear Him. He puts His arms upon them. Marvelous condescension! God Almighty, Eternal, Omnipotent, stoops from His throne and lays His hand upon the child's hand, stretching His arm upon the arm of Joseph, that he may be made strong!—*C. H. Spurgeon.*

Monday, 3rd. *Let us therefore come boldly. Heb. iv. 16.*

The throne of grace is open; the scope for petitions unlimited, save by our want of faith; and the promises are sure.—*J. Hudson Taylor.*

Tuesday, 4th. *Bless the* LORD, *O my soul. . . . . Bless the* LORD, *O my soul. Ps. ciii. 1, 22.*

Blessing God and giving Him glory must be the alpha and the omega of all our services. The singer began with "Bless the LORD, O my soul"; and when he had penned and sung this excellent hymn, to his honor he does not say: "Now, O my soul, thou hast blessed the Lord, sit down and rest thee," but: "'Bless the LORD, O my soul,' and yet more and more."—*Matthew Henry.*

Wednesday, 5th. *The seven angels which had the seven trumpets prepared themselves to sound. Rev. viii. 6.*

This suggests some solemn personal preparation necessary for the carrying out of perhaps the most stupendous service that even these high dignities had ever rendered. Such is the essential holiness and wisdom of God that "his angels he [chargeth] with folly," and when these un-

fallen ones carry out His commands they prepare themselves for the service.

What a solemn message this should convey to all those who, sinners by nature, are called to His service! To complete the quotation from Eliphaz is perhaps the best way of reminding our hearts of the truth: "How much [more] them that dwell in houses of clay!"—*G. Campbell Morgan.*

Thursday, 6th. *When I bring a cloud over the earth, ... the bow shall be seen in the cloud. Gen. ix. 14.*

It was out of the cloud that the deluge came, yet it was upon it that the bow set! The cloud is a thing of darkness, yet God chooses it for the place where He bends the arch of light. Such is the way of our God. He knows that we need the cloud, and that a bright sky, without speck or shadow, would not suit us in our passage to the Kingdom. Therefore He draws the clouds above us, not once in a lifetime, but many times. But, lest the gloom should appall us, He braids the cloud with sunshine—nay, makes it the object which gleams to our eyes with the very fairest hues of heaven.—*Horatius Bonar.*

Friday, 7th. *Come from the four winds, O breath, and breathe upon these slain, that they may live. Ezek. xxxvii. 9.*

The skeletons lay in the valley of death;
The flesh clothed all, but without life's breath,
And the carcasses seemed new dangers there,
And worse than the bones that were bleached and bare.
Then the Spirit breathed, and the bodies rose—
A mighty army against the foes.

O Lord, the people are dead in sin,
And when improvements of flesh begin
Without Thy life there are dangers new.
But when as of old the life breath blew,
Thy Spirit breathes, then the dead upstand—
A mighty army for God's command.

—*William Luff.*

Saturday, 8th. *They shall not be ashamed that wait for me. Isa. xlix. 23.*

God often encourages the weak in faith by giving speedy answers to prayer; but the strong in faith will be tested by God's delays.—*Selected.*

Sunday, 9th. *Master, where dwellest thou? . . . . Come and see. John i. 38, 39.*

"Come and see." It is the voice of God to the world on a Sabbath morning. There is so much that in the ordinary rush of life we do not *see;* so much that makes up the very substance of life, the meaning of which we do not wait to penetrate. "Come," says the voice of the Spirit as the church bells ring, "come, and instead of looking along the surface of life, *see* into its depth and height! Your eyes are tired because they have been too long focused on near things: come and *'see* the King in his beauty,' and 'the land of far distances'!"—*G. A. Johnston Ross.*

Monday, 10th. *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii. 20.*

Self-denial is the secret of self-development.—*W. L. Watkinson.*

Tuesday, 11th. *They hanged Haman on the gallows that he had prepared for Mordecai. Esth. vii. 10.*

Whatever gallows I erect for another, upon it I shall surely hang myself! I desire poverty for him, and how poor do I become in spirit! I wish him to be friendless; and, behold! I go lonely through the world. I pray for his death, and at the very thought my better nature expires.—*Amos R. Wells.*

Wednesday, 12th. *Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. v. 48.*

This is an object that cannot be attained in any measure but by daily, unceasing efforts, as, to use a figure of Scripture, we mount up on eagles' wings. Bird of the keenest eye, bird of the broadest wing, bird of the highest flight, let her suspend her efforts, and she does not hang sustained by her plumage, poised in the empty air. Ceasing to rise, the eagle begins to sink, drawn down from the skies to the earth by virtue of its strong attraction; and to a soul which naturally, according to the words of David and to all experience, "cleaveth to the dust," this world offers attractions we cannot overcome but by keeping the wings of faith and prayer in constant play.—*Thomas Guthrie.*

Thursday, 13th. *The wicked bend the bow, they make ready their arrow upon the string, that they may shoot in darkness at the upright in heart. Ps. xi. 2 (R. V.).*

Arrows shot in the night! What are they but the stealthy movements of malice and ill will? . . . . A slander, an ungracious hint, a cunningly spoken word, a phrase in which nothing is clearly said but much suggested—all these are arrows aimed in the night. Even when Christians meet together they are often a company of thoughtless archers who have taken their arrows from the quiver of the devil. Whenever words are spoken in jealousy or envy or any kind of ill will, they are the poisoned shafts of wickedness, and they who speak them are part of the empire of night.—*J. H. Jowett.*

Friday, 14th. *Art thou called being a servant? care not for it. . . . . For he that is called in the Lord, being a servant, is the Lord's freeman. 1 Cor. vii. 21, 22.*

The maelstrom attracts more notice than the quiet fountain, a comet draws more attention than the steady star; but it is better to be fountain than maelstrom and star than comet, following the sphere and orbit of quiet usefulness in which God places us.—*John Hall.*

Saturday, 15th. *I the* LORD *thy God will hold thy right hand, saying unto thee, Fear not. Isa. xli. 13.*

Let me no more my comfort draw
From my frail hold of Thee,
In this alone rejoice with awe—
Thy mighty grasp of me.

—*Selected.*

Sunday, 16th. *As seeing him who is invisible. Heb. xi. 27.*

The strength of our life is measured by the strength of our will. But the strength of our will is just the strength of the wish that lies behind it. And the strength of our wish depends upon the sincerity and earnestness and tenacity with which we fix our attention upon the things which are really great and worthy to be loved. This is what the apostle means when he says, at the close of his description of a life which is strong and inwardly renewed and growing in glory even in the midst of affliction: "While we look not at the things which are seen, but at the things which are not seen." It is while we look that we learn to love. It is by loving that we learn to seek. And it is in seeking that we find and are blessed.—*Henry van Dyke.*

Monday, 17th. *The LORD seeth not as man seeth; for man looketh on the outward appearance, but the* LORD *looketh on the heart. 1 Sam. xvi. 7.*

Our fellow creatures can only judge of what we are from what we do; but in the eye of our Maker what we do is of no worth except as it flows from what we are.—*Samuel Taylor Coleridge.*

Tuesday, 18th. *He that is joined unto the Lord is one spirit. 1 Cor. vi. 17.*

The contact of our spirit with His spirit is a contact far more real than the touch of earthly hands that grasp each other closest. There is ever some film of atmosphere between the palms. But "he that is joined to the Lord is one spirit," and he that clasps Christ's outstretched hand of help with his outstretched hand of weakness, holds Him with a closeness to which all unions of earth are gaping gulfs of separation.—*Alexander Maclaren.*

Wednesday, 19th. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.*

We shall never exhaust the message of the Cross. In our shallow days we play with shallow gospels, and we think that they will serve us to the end. But as life advances and its shadows deepen, and we face reality and know its bitterness, then we . . . . crave to hear . . . . of the redeeming love of God. There are deeps in all of us of sin and wretchedness which call for a depth of answer such as that. And that is why the Gospel lives to-day, and will live when the clamor is forgotten, because in it, and in the love it voices, deep is calling unto deep.—*G. H. Morrison.*

Thursday, 20th. *He maketh me to lie down in green pastures. Ps. xxiii. 2.*

Countless multitudes have been cropping these pastures in every age, and still they are green, ever green; and the song of the flock is this day what it has been for three thousand years: "The LORD is my shepherd, I want nothing." How specially is this true of the pastures of God's Holy Word! What variety have we here: doctrine, pre-

cept, promise, comfort, consolation, yea, "everlasting consolation"! At no time are these pastures greener to us than in seasons of sorrow; when the world's pastures are burnt up, and its choicest nooks and valleys—those that were wont to be carpeted with flowers and bathed in sunshine—can offer no refreshment or repose. "The grass withereth, the flower fadeth: but the word of our God shall stand forever."—*John R. Macduff.*

Friday, 21st. *Always abounding in the work of the Lord. 1 Cor. xv. 58.*

Whilst the stream keeps running it keeps clear; but if it comes once to a standing water, then it breeds frogs, and toads, and all manner of filth. The keys that men keep in their pockets, and use every day, wax brighter and brighter; but if they be laid aside and hang by the wall, they soon grow rusty. "Always abounding in the work of the Lord" is the way to keep clear from the pollutions of the world.—*Selected.*

Saturday, 22nd. *Festus saith, ... Paul, thou art mad. Acts xxvi. 24 (R. V.).*

I tell you, what we want to-day is a few madmen like him: men who fear nothing but sin, and love nothing but God.—*D. L. Moody.*

Sunday, 23rd. *Looking unto Jesus, the author and finisher of . . . . faith. Heb. xii. 2.*

Concerned about my faith I stopped and turned
To gaze upon its turrets, and inspect
The strength of each. Perchance I might detect
Some cunning sin had undermined and burned
Away its strength and durance in the night.
Strong gales had ris'n, their constant raging neared
All fierce and still more fierce, and that I might
Have overlooked some schism much I feared.
Only myself stood guard, and now ere long
Wearied was I and all too near despair,
So swift the gale, and I not overstrong.
My faith's proud turrets reaching high in air
I could not compass back and forth again
Continually, so great had grown the strain.

'Twas then above the storm a Voice I heard:
"Watch not your faith, that cannot stand the gale,
But Me! Look unto Me, I shall not fail
Nor be discouraged." Ceased the Living Word
And I, soul-filled with that pure Source of life,
Beheld great calm envelop all the strife.

—*Lucy L. H. Soule.*

Monday, 24th. *With God all things are possible. Mark x. 27.*

Unbelief says, "How can such and such things be?" It is full of "hows"; but faith has one great answer to the ten thousand "hows," and that answer is—GOD.—*C. H. Mackintosh.*

Tuesday, 25th. *As ye would that men should do to you, do ye also to them likewise. Luke vi. 31.*

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days.—*George S. Merriam.*

Wednesday, 26th. *Thy servants are ready to do whatsoever my lord the king shall appoint. 2 Sam. xv. 15.*

If we are really and always and equally ready to do whatsoever the King appoints, all the trials and vexations arising from any change in His appointments, great or small, simply do not exist. If He appoints me to work *there,* shall I lament that I am not to work *here?* If He appoints me to wait *indoors* to-day, am I to be annoyed because I am not to work *out of doors?* If I meant to *write* His messages this morning, shall I grumble because He sends interrupting visitors, rich or poor, to whom I am to *speak* them or "show kindness" for His sake, or at least obey His command, "Be courteous"? If all my members are really at His disposal, why should I be put out if to-day's appointment is some simple work for my hands or errand for my feet, instead of some seemingly more important doing of head or tongue?—*Frances Ridley Havergal.*

Thursday, 27th. *Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges*

thereof abundantly; thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. Ps. lxv. 8-13.

So once in every year we throng,
Upon a day apart,
To praise the Lord with feast and song,
In thankfulness of heart.
—*Selected.*

Friday, 28th. *Lest Satan should get an advantage of us: for we are not ignorant of his devices. 2 Cor. ii. 11.*

A fly does not get caught in the meshes of a grapevine or honeysuckle, but in the flimsy, almost invisible, spider's web. Gross temptations do not work our ruin, but those delicate, refined allurements which seem so little wrong that we persuade ourselves that they are nearly wholly right.—*Selected.*

Saturday, 29th. *Take from him the pound. . . . . For . . . . from him that hath not, even that he hath shall be taken away. Luke xix. 24, 26.*

The abuse of a privilege works its forfeiture.—*Selected.*

Sunday, 30th. *I was in the Spirit on the Lord's day. Rev. i. 10.*

I need not say that "the Lord's day," or first day of the week, has come to be our holy time. This day, emptied of work, gives us a chance to get into the spirit. If you do not succeed in doing it to-day, you may be very sure you will not to-morrow. We all need to get into the spirit, if the nobler part of our manhood is not to be crushed by the weight of the flesh. —*William R. Richards.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

ABSTINENCE FOR THE SAKE OF OTHERS.

(November 9, Rom. xiv. 7-21.)

November 3. Rom. xiv. 7-21.
November 4. Jer. xxi. 3-14.
November 5. Hos. vii. 1-7.
November 6. Matt. xxiv. 32-51.
November 7. 1 Cor. viii. 1-13.
November 8. 1 Cor. x. 23 to xi. 1.
November 9. 1 Cor. ix. 16-27.

Questions of casuistry are always arising in earnest lives: May I allow myself this pleasure? May I partake of this or the other diet? Have I the right to accept this good thing, which seems within my reach? As is his wont, Paul proceeds to lay down a general principle.

CHRIST'S OVER-LORDSHIP. In everything that touches the active use of life—and this necessarily includes food and drink, which are needed to support *life*, as well as in everything connected with the expenditure of life, of which *death* is the natural end—the Christian has no right to consult his own will and choice, since he is the Lord's servant, slave, property, and chattel. This is a fact which should underlie and explain all other facts. It is fundamental and formative. We are Christ's, because through Him the Divine purpose ran for our creation. We are Christ's, because we are partakers in the new race which He has constituted, as the Second Adam (1 Cor. xv. 22). We are Christ's, because we have been bought with a price (1 Cor. vi. 20). We are Christ's, because we have voluntarily yielded ourselves to Him, to be His servants for ever (Rom. vi. 16).

Notice how far Christ's ownership goes. Many a slave has longed for death as placing a term on the bitter servitude of some vile tyrant. But there is one Master Whose law embraces both worlds. We are His slaves here and His slaves there. Whether we live or die, we are still the Lord's.

It was with a view of securing this possession of His own, whether as living or having died, that our Lord died and lived again. Thus He reigns over the two domains, through which His own are

called to pass. He is able to defy man on this side and the demon powers on the other. (Cf. John x. 28; xi. 25, 26.) See also Eph. iv. 10, where we learn that by traversing all the phases and spheres of existence, He has so conquered them that all who dwell in either of them can serve Him supremely.

All Judgment is, therefore, out of Our Hands. We are very prone to judge one another; and where a man is weak and incompetent we are apt to set him at nought. But we have no jurisdiction over one another. There is only one judgment bar for us all, that of Christ. It is *God's* tribunal, but He has committed all judgment unto the Son (John v. 27). It is said in John v. 24 that the believer shall not come into judgment; but that refers to the final judgment, which must be distinguished from the judgment-seat of Christ mentioned in 2 Cor. v. 10. At the close of our present life we shall have to give an account of our stewardship and shall receive our Lord's verdict on our life work (Matt. xxv. 14-30). Notice the strong affirmation of ver. 11 quoted from Isa. xlv. 23: "As truly as I am the eternally living one, so truly shall this come to pass." Surely then, we must not judge our brother harshly and unfairly since he, as we all, is Another's servant, and he will have to give an account of himself to Christ. Let us leave the final settlement with Him. In the meanwhile let us judge ourselves, lest we come into condemnation; and let us so live and speak and act towards our brethren that we shall have no reason to be ashamed before our Lord at His coming (Matt. xxiv. 46, etc.).

A Wise Decision. See to it, then, says the Apostle, that you avoid anything that might give a shock ("a stumblingblock"), or even an occasion for falling to your brother, whether he belongs to the inner brotherhood of the Church or the wider one of the world. One may strike against an obstacle and it gives him a shock and a wound or bruise; or he stumbles over it and he has a fall.

(1) *As to the weak who may be wounded.* The great controversy in that day was as to eating. Must the newly-converted soul be bound by the law of Leviticus, on the one hand; and must it shrink from partaking of food, which, according to the usual custom, had been offered to idols, on the other? Paul was always being consulted on these two points. In the first place, he lays down a great principle, applicable to all times and people: that nothing is unclean in itself. Evil is not inherent in matter, but in the soul, the disposition, the attitude of the will. The Lord Jesus has put an end to the obligations imposed by the ceremonial law (Mark vii. 18, etc., R. V.). Everything is clean through Him. But all believers do not understand this. It is well, then, not unnecessarily to shock or grieve them. The weaker brother may even be *destroyed,* i.e., may be tempted to abandon the faith which he has begun to exercise in Christ, and drop back into the grave out of which he has arisen.

Of course, in our behavior to our weaker brother we must try and enlighten him as to our privileges in Christ; we must lovingly plead with him to take wider, truer views; we must assure ourselves that he is actuated by pure and genuine motives, that he is not possessed by a stubborn and obstinate conservatism which refuses to accept the truth. For if this were the case, it would be unreasonable to arrest our own well-considered and enlightened judgment. But when we know that the grief and wounding are natural and unavoidable, then we must refrain from using our liberty. It is more important to cultivate the essential elements of the Christian life: *"righteousness"*—the moral rectitude whereby we render to our neighbor what is his due; *"peace"*—good harmony between all the members of the Church; *"joy"*—that individual and collective exultation which prevails among believers when brotherly communion makes its sweetness felt and no one is saddened. Is it not folly to endeavor to advance the Kingdom by exercising a breadth of action in which many cannot agree, rather than by the cultivation of dispositions like these?

(2) *As to those who are caused to fall.* It is *"good."* The Greek word is *beautiful.* We are not only to consider the exercise of our rights, but the practice of what is more than this—the beautiful. The Christian is often called on to renounce for the sake of others, not only his sins and innocent pleasures, but his rights. Jesus had a

right to the throne, but He renounced it. Paul might have lived a quiet and honorable life in Tarsus, but he renounced it. The stronger Christians might have eaten things that had been offered to idols, because they knew that an idol was nothing, but they would not, lest weaker ones would do as they did out of the spirit of imitation, and not because their sense of wrongness was allayed; and they would be condemned if they could not eat with faith.

All this applies to the use of alcohol. Even if alcohol were in itself a good thing (which it is not) we must abstain from it because by it men stumble to their fall. Most of our hospitals, asylums and prisons would be closed, the slums of our great cities would be cleaned out, and the greatest obstacle to the Christian Church would be destroyed, if men were saved from strong drink. Is it not our duty then to abstain for the sake of others, that it may be easier for them to do right, and a little more difficult to go astray?

Golden Text: *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth. Rom. xiv. 21.*

THE DEATH OF MOSES.

(November 16, Deut. xxxi. 1-8; xxxii. 48-52; xxxiv. 1-12.)

November 10. Deut. xxxiv. 1-12.
November 11. Deut. iii. 18-29.
November 12. Deut. iv. 1-14.
November 13. Deut. xxxi. 1-13.
November 14. Deut. xxxi. 14-29.
November 15. Deut. xxxii.
November 16. Deut. xxxiii.

Moses, who represents the law, can only lead the people to the frontiers of the land of rest. Obedience to the law of God cannot give the perfect peace, rest and victory for which the soul pines. The noble lawgiver, therefore, representing the will of God in all its excelling grandeur and majesty, must stay his footsteps, and die upon the limits of the land of rest; for it is not by obedience to law, not by legalism, that the soul can pass into the perfect joy and rest of Christ, but only by Him Who follows the law—Jesus Christ, our Joshua.

There Were Many Alleviations in His Death. (1) His *natural force was not abated.* His falcon eye was as searching and strong as in the days of his youth; his splendid frame was as erect as at any moment of his career; his manly force was as indomitable as when first he stretched his rod over the Red Sea, and it became dry ground for the passage of Israel. It is well that it was so; for sometimes strong men have suffered keenly, as brick after brick has been taken down, as stone after stone has been removed, as the silver cord has been frayed to a thread, and as the lamp has been filled with the flickering light of the dying flame. But to the last Moses was the strong man in his unimpaired vigor.

(2) *It was good for Moses that he died with such a vision before him.* No mist veiled Palestine that day. The wind of the Lord swept it clear as God stood with him upon the lonely height, and showed him Gilead and Dan, Ephraim and Manasseh; the far-away sea gleaming in the glory of the sun; Jerusalem, Jericho, Hebron, and the Dead Sea. Can you not imagine how God spoke with him; how He told him the story of each city, how He explained to him the fascinating interest which would gather around every locality? To Moses must have been unfolded not simply the land, but all the significant interest that would gather around it in coming days. He died with a clear vision, beholding things as yet unrevealed to men, and knowing that God would most surely appear for His people.

(3) *He died under God's kiss.* We are told he died by "the word of the Lord," from which we gather that God spoke the word that led him to yield up his spirit. But the Hebrew Targums suggest another and deeper significance: that he died by the kiss of Jehovah, as though upon that noble face, upon which God had so often looked, —for we are told that God spake to him face to face—that Divine lips imprinted the sweet kiss of forgiveness, of satisfaction, of tender love.

(4) *God buried him.* There was a reason for this. He was so great a man, that had his grave been known, the valley of Beth-peor would have been trodden bare by the feet of perpetual generations, who, as the centuries passed, would have flocked from all the world, as still the pilgrims flock to the tomb of Mohammed. Therefore, with singular care, God saw to it that the minds of men should be concentrated not upon the death, but upon the

life, of His great servant; that they should consider his life-work, and not his tomb; and that their minds and thoughts should be lifted from earth to heaven.

THERE WAS AN INFINITE PATHOS IN HIS DEATH. To all of us life and death are lonely. No atom perfectly touches any other atom. But in the case of Moses there was an added loneliness, because by his hand alone Israel had been carried from the land of slavery to the margin of the land of freedom. Even Aaron was unable to sympathize with him; even Miriam turned against him; even Joshua was too young to enter into the lonely responsibilities of his life. Thus, when he quitted the plain no woman came to give him a last caress, and no man could perfectly understand or sympathize with him as he tore himself away.

There was also the pathos of the most bitter disappointment. From the earliest days he had cherished the hope that he would settle the people in the Land of Promise. This had buoyed him up. All through the dark days, when he saw the people dying around him, this hope sustained him, that he would secure for their descendants an appropriate resting-place. But it was not to be. One of the most pathetic prayers upon the page of Scripture is that in which he says: "I besought the LORD at that time," etc., etc. (Deut. iii. 23-28.) The people had been discontented and fretful; they came to Moses and murmured for water. Moses went to God on their behalf, and God told him to *speak* to the rock, but instead of speaking to it, he struck it thrice. Three things happened in that act:

(1) *He was swept off his feet by a whirlwind of passion,* and the meekest man in the world failed in his strongest point. (2) *He failed to sanctify God.* There was an irreverence, a petulance, an impatience, the absence of that godly fear which lived as in the very sight of the eternal. (3) *There was the want of faith.* He did not absolutely trust God that a word was enough; he thought he must do something, and so struck the rock thrice. We must watch and pray; for one sin, though it may be forgiven, will prevent us from leading the people into the Land of Promise.

THE SONG OF MOSES. Yes, there is a land, there is a world, there is a life, where our failures will be so absolutely put away that our hearts will find a song. As we look back upon the past, God will so smooth out the sense of shortcoming before the revelation of His abundant grace that we shall sing again. Such is the love of God, such is the grace of Christ, such is the infinite compensation of eternity! You may have failed, you may have missed your best, you may have lived outside the Land of Promise that you might have entered; but some day, upon your lips and into your disappointed heart, through the grace of God, there may come the song. Moses died outside the land, but he stood inside it on the Transfiguration Mount; and in Heaven God has explained all the mystery of life, and with His kiss obliterated the sad memory.

GOLDEN TEXT: *Precious in the sight of the* LORD *is the death of his saints. Ps. cxvi. 15.*

JOSHUA, THE NEW LEADER.

(November 23, Josh. i. 1-9.)

November 17. Josh. i. 1-9.
November 18. Josh. i. 10-18.
November 19. Josh. ii.
November 20. Judg. iv. 1-10.
November 21. Judg. vi. 11-27.
November 22. 1 Sam. x. 1-13.
November 23. 2 Sam. vii. 1-17.

The clue to the spiritual significance of this great Book is given in the Epistle to the Hebrews (iii., iv.). Of course, there is much to be learned from the study of the character and exploits of Joshua, the Miles Standish of the Bible. But still more is to be learned if we remember that the passage of the Jordan, in New Testament teaching, stands for our union with Christ in His death, our resurrection unto eternal life, and our session with Him on the throne of victory and power. In the first sentences spoken at the burning bush, Jehovah told His servant Moses that He pledged himself, not only to deliver His people from the hand of the Egyptians, but to bring them into the land promised to their fathers. Their emancipation from Pharaoh was only preparatory to their settlement in the land of Canaan (Ex. iii. 7, 8). So we are not only privileged to be delivered from the thraldom and penalty

of sin, but to dwell in the Land of Promise, where we enjoy the rest and abundance of Christ.

The Parallel Between Joshua and Our Lord. In Heb. iv. 8, A. V., we find *Jesus* and *Joshua* used interchangeably. They are in fact the same word, and mean "God is my salvation." There was evidently the foreshadowing of our Lord in His servant Joshua. (1) *Each did what obedience to the law could not do.* "Now after the death of Moses," etc. "The law came by Moses." In a very real sense the law had in him its representative and embodiment. It was befitting, therefore, when he died that his eye should not be dim, nor his natural force abated. The law of God can never become decrepit or show signs of weakness. At the end of ages it is as strong, fresh and vigorous as the Divine Nature of which it is the expression. But the law of God can never bring any of us into the rest and joy of Canaan. This is the perpetual affirmation of the Apostle (Tit. iii. 5; Phil. iii. 9). Not by vows, or resolutions, or covenants of consecration; not by fasting or penance; not even by living up to our highest ideals, can we enter into the peace of God. These are forms of legalism, which are tainted by failure and imperfection, but the grace of God, like the land of Canaan, is not gotten by sword or bow, but by the opened, emptied hand of faith. It is the gift of God.

(2) *To each was the promise made.* It is very noticeable that throughout this Book God addresses Joshua, as though he stood for Israel: "Go over this Jordan, *thou,*" etc; "No man shall be able to stand before *thee";* "I have given into *thine* hand Jericho." (See also Josh. xi. 23.) How perfectly this also is fulfilled in our Lord! All spiritual blessing was His, as the Representative and Trustee of His people. The Father was pleased that in Him all fullness should dwell, that of His fullness we should receive. Whatever He has, as the Divine-human Mediator, He holds for us, not abstracting aught for Himself: "For our sakes he became poor." (Cf. 1 Cor. i. 30; John xiv. 6.)

(3) *Each won the victory.* The seven nations of Canaan held their land with great armies and chariots of iron. They came against the Israelites in all the pride of vast battalions and the array of war; but at God's rebuke they fled, at the voice of His thunder they hasted away. They could not stand before Joshua, God's designated servant. So those who enter into the full salvation, which we may have in Jesus, must lay their count to it that they must encounter, even in the heavenlies, the host of wicked spirits that rule the darkness of the world (Eph. vi. 12). But they are conquered foes (Col. ii. 15). Nevertheless, they are terrible to behold. Indeed, they may inflict grievous hurt on us if, like Achan, we are harboring anything inconsistent with entire surrender to God. But in Jesus we more than conquer.

Joshua's Summons to His Life-Work. His previous history had been eminently useful and worthy. At the early stages of the Exodus we find him leading the hosts of Israel, and ministering to the great Lawgiver (Ex. xvii. 9; xxiv. 13; xxxii. 17; xxxiii. 11). In his case, as in all others, ministry preceded mastery. Because he had been faithful in service, he was called to leadership and direction. (Cf. Ps. lxxviii. 70-72; Matt. xxv. 23; Phil. ii. 9.) None of us can tell for what God is educating us. We fret and murmur at the narrow round and daily task of ordinary drudgery, not realizing that only thus we can be prepared for the high and holy duties which await us at the next turn of the road. Be at your best always, though the occasion is one of the least. Dignify the smallest duty by the greatness of your intention. Do small things royally. So the call will come to you, as to Moses' minister.

The prime quality needed by Joshua was strength. His task was a very difficult one. But his strength was assured by the promised presence of God (ver. 5, 9). There have been generals whose presence on the field of battle was always the presage and guarantee of victory. Not only have they inspired their soldiers with a sense of confidence in their leadership, but they have encouraged them by their personal bravery and comradeship. So when God goes with us He fights at our side. We are conscious that He is there, though in the dark, with His rod and staff, and we fear no evil. We know that no man can stand before us and no obstacles

can resist us. *We* can do all things, because to Christ nought is impossible, and He is by our side. Yea, He is *in* us. There is nothing He cannot do in us, for us, and by us, so long as we are absolutely yielded up to His will. Be strong, through the strengthening might of Jesus. Weakness, weariness, faint-heartedness, melt in His presence, as hoarfrost in the sun.

The source of strength is through the Scriptures (ver. 8). What food is to the body, the Word of God is to the soul. (Cf. Dan. x. 19.) None of us can bear the strain of life or win its victories apart from the Word of God, dwelling in us and absorbed into our blood. Each morning must find us engaged in feeding upon the teachings and promisings herein written. It is through the words that "the Word" will come to us. Then we shall make our way prosperous and have good success; and our portion will be Timnath-heres, "a place in the sun" (Judg. ii. 9).

Golden Text: *Be strong and of a good courage. Josh. i. 9.*

CROSSING THE JORDAN.

(November 30, Josh. iii. 1-17; Ps. cxiv.)

November 24. Josh. iii. 7-17.
November 25. Ps. cxiv.
November 26. Josh. iv. 1-14.
November 27. Josh. iv. 15-24.
November 28. Ps. cvii. 1-16.
November 29. Ps. cvii. 17-32.
November 30. Ps. cvii. 33-43.

The three days mentioned in ver. 2 had been profitably spent: the spies had brought back news from Jericho itself; Joshua had had an opportunity to ascertain the feelings of the two tribes and a half; and all necessary preparations were completed for the expeditious transference of the whole host from one side of the river to the other.

When Israel reached its banks, the Jordan was in flood; and overflowing the low-lying lands on either side of its bed. Before the gaze of the assembled hosts, the turbid flood, swollen by the melting snows far away on Hermon, rushed on, carrying with it the trunks of trees and other *débris* torn from the banks in its impetuous descent. Its force and velocity, as its waters poured down from its upper basins to the immense depression of the Dead Sea, had gained for the Jordan the name of "the Descender"; and this title was specially appropriate at such seasons as that at which Israel now, for the first time, beheld it.

Across the river stood Jericho, embosomed in palms and tamarisks, in a very paradise of vegetation, its aromatic shrubs and gardens scenting the air. The blue sky spread overhead; the sun rose and set; the fields were ripening for harvest and the vineyards for the vintage; youth and beauty, with linked hands, pursued a flower-strewn path; but within a fortnight a blow would fall, from which the city would not rally for centuries. But as Israel stood there, beholding the river, it seemed absolutely impossible that they would ever have a chance to capture that renowned fortress. What *could* they do in face of those rushing, foaming, turbulent waters?

The First Condition. *"Sanctify yourselves: for to morrow the* Lord *will do wonders among you."* It appears from those memorable words that the wonder-working power of God is dependent on the sanctification of His people. We all desire to see the wondrous forthputting of God's mighty hand. We often cry for another Pentecost. Why is it that we strain our eyes in vain to see the opened heavens and the descending Spirit? Is it not because we have failed to put away the things that grieve God's Spirit, and have failed also to dedicate ourselves to His service? (See John xvii. 19.) How many of us live in constant fear of the morrows! But when we are absolutely right with God we may anticipate them without fear. To the sanctified soul wonders never cease, and to-morrows never frighten!

The Second Condition. *"When ye see the ark of the covenant of the* Lord, ... *and the priests . . . . bearing it, then ye shall . . . . go after it."* As the dawn broke the officers passed through the host and bade the people watch the movements of the sacred symbol of the Divine covenant with their fathers and themselves. A short interval only elapsed, and the whole congregation had struck their slight, black tents, packed up their household goods, adjusted their burdens, and were standing as one great host, prepared to tread the path that led down into the waters, so soon

as the Ark had entered them, and the command was given.

Presently the little group emerged from their midst. It was the chosen band of priests, white-robed and barefooted, who slowly descended the bank of the river, bearing on their shoulders the sacred Ark. How awful the silence! How fixed the gaze that followed their every step! And, on the other side, how thickly must the walls of Jericho have been thronged by citizens; and how hushed their voices, as they beheld with amazement this development!

When the procession was within a yard of the brink of the Jordan it had effected nothing; but so soon as the feet of the priests were dipped in the tiny wavelets a marvelous change took place. The waters began to divide and shrink away. "What aileth thee, ... thou Jordan, that thou turnest back?" Nothing could account for it save the presence of "the ark of the covenant" of the God of the whole earth. Far up the river, we are told, as far as Adam, a city thirty miles distant, the waters began to bank up, or formed themselves probably into a temporary lake.

Thus, from the spot where the priests stood, and far down to the beginning of the Dead Sea, a vast space was left dry. There were no reinforcements from the north, and necessarily the whole course of the river was affected.

The Third Condition. *"Pass over."* It was hardly needful to issue a command. Directly they saw their opportunity the people hastened to avail themselves of it. The priests, with the Ark, stood against the great accumulation of water restrained from flowing onward and downward as though by an Almighty Hand; "and the people hasted and passed over" (iv. 10). Mark the all-inclusiveness of the miracle. It did not concern the strong only, but the weak; not men only, but women and children; not only the loyal and true, but the querulous, the murmurers, the fearful and unbelieving; Achan, whose heart was preparing for his deed of sin, and Caleb, the lion-hearted soldier, who wholly followed the Lord. Not one was missing. The feet of the priests stood firm till every individual of the redeemed race had crossed the river. It was a blessed anticipation of the holding back of the more awful flood that shall overwhelm the ungodly, until, without exception, the entire Church is gathered into the city of God. (See 2 Thess. i. 8-10; Rev. vii. 3.) The waters of judgment may be accumulating for those who refuse Jesus Christ, but they can never slip from their leash until every trembling laggard soul that will, has passed into the promised rest.

At the Divine bidding twelve men, one of each tribe, went down into the river's bed on a special errand (iii. 12; iv. 2). From the place where the priests stood, each man took a stone, and deposited it at their camping-place on the Canaan side of the river. The special circumstance which those twelve stones commemorated was that they had passed, a united people, through the river; and that, as a nation, they had come into the land promised to their fathers. In after centuries, if those stones still stood intact, even if some of the tribes had been carried into captivity, there was evidence that Israel had once been a united and mighty nation.

Thus, when Jesus rose from the dead, He held back the waters of death and judgment, that they might not overwhelm us who believe in Him. The one matter for us all is to avail ourselves of the privileges which He has secured. Let us hasten and pass over! We know not how long this period of salvation and redemption will remain open for us to use.

Golden Text: *Fear thou not; for I am with thee. Isa. xli. 10.*

THE FALL OF JERICHO.

(December 7, Josh. v. 10 to vi. 27.)

December 1. Josh. vi. 8-11, 14-20.
December 2. Josh. v. 10-15.
December 3. Josh. vi. 1-7.
December 4. 2 Chron. xx. 14-23.
December 5. 2 Kings vi. 8-19.
December 6. Ps. xxxv.
December 7. Ps. xviii. 31-50.

Joshua's Ally. We must not consider the capture of Jericho, apart from that vision of the Warrior Angel vouchsafed to Joshua. Behind lay the Jordan; beneath, under the shadow of the hill, lay the camp, where the hosts were resting from their fatigue; and five miles distant, on the path to Canaan, towering over the palm groves, arose the strong fortifications of Jericho.

Thinking much and deeply Joshua wandered alone beyond the precincts of the camp "and, behold, there stood a man over against him, with his sword drawn." We know full well who this was. Isaiah (lv. 4) describes him as Leader and Commander; Peter calls him the Prince or Captain of Life (Acts iii. 15); the Epistle to Hebrews (ii. 10) describes him as Captain of Salvation. It seems sometimes as though people supposed that He had come to take Joshua's place in the ordering of the battle; but that is not the meaning. "The LORD's host" refers to those invisible hosts, who were gathered in vast numbers to the spot, like the twelve legions of angels, whom Jesus saw in Gethsemane. Those heavenly squadrons awaited the commands of that Divine Being, before Whose presence Joshua was bidden to unloose his sandals.

Is there, then, any cause for wonder that the walls of Jericho fell down, or that vast armies were scattered, without a blow being struck? These results were due to the exertions of those armies which followed "The Word of God" (Rev. xix. 11-16).

JERICHO'S PANIC. Jericho was panic-stricken. Rahab said: "Your terror is fallen upon us" (ii. 9). The statement of v. 1 is even more emphatic. Never before had a siege been conducted in so weird a fashion. The besiegers did not make an assault, or rear mounds, or place scaling ladders against the walls. They did not afford opportunities for parley or discussion of terms of capitulation. On each side it seems to have been tacitly understood that this war would be to the knife. And as the ominous silence before a thunderstorm sends a shudder through creation, so that the very beasts show signs of fear, so in this prelude to the overthrow of their city, the premonition of approaching calamity laid its ominous shadow on the people of Jericho. (Cf. Ex. xv. 14-18.)

THE METHOD OF THE ASSAULT AND CAPTURE. The men of war in Israel's camp were probably eager to match themselves against the inhabitants of the land, that they might evince their prowess, and wipe out in blood the memory of their fathers' defeat at Hormah (Num. xiv. 45). Conscious that the passage of the Jordan had been due to the presence of the priests and the Ark, they may have cherished a secret desire to show that the time had now arrived for these to stand aside, whilst *they* approved *their* prowess. But they had to learn that the land was a gift, to be received by faith, and not won by effort. God required only that they should obey and trust and wait, whilst the Divine Captain led *His* armies to the assault, and achieved the victory (ver. 2).

Certainly it was a strange spectacle that was witnessed by that beleaguered garrison. It was a little after dawn. The sun was not far above the eastern hills. The belt of sand that engirdled the green oasis on which the city stood, formed a strange contrast in the growing morning light. Then from out the camp of Israel a long procession began to unwind. First the men of war, marching beneath their tribal banners; then seven priests, white-robed, blowing their trumpets of rams' horns; next the Ark of God hidden by its blue covering; lastly, the tribe of Dan bringing up the rear. With the exception of the blasts of the trumpets no sound was heard. The whole procession wound once around the city like a serpent with sinuous folds, and then returned quietly to the camp, from which it had emerged two or three hours before. The rest of the day passed without incident. This they did for six successive days.

On the seventh day the circuit was completed seven times, and at the close of the seventh, Joshua's voice rang out like a clarion: "Shout; for the LORD hath given you the city." The priests blew a blast, the hills reverberated with a nation's shout, and the wall of the city fell flat, so that every man could go "straight before him" across the ruins. Thus they took the city. Long, after, an inspired writer quoted this incident as a remarkable instance of faith: "By faith the walls of Jericho fell down, after they had been compassed about seven days" (Heb. xi. 30).

JERICHO'S STERN FATE. The slaughter which took place within the city was not according to Christian ideals. But we must remember that the code of that time was very different from ours. It is clear that God could not legislate far in advance of the morals of the age, else the loyalty of Israel would have been strained to break-

ing-point. The instruction in righteousness must be "line upon line; here a little, and there a little." Besides, it should be remembered that by this time the iniquity of the Amorites was full (Gen. xv. 16). Moses declared that Canaan was actually *vomiting out* her inhabitants, as though she could not endure to bear them and their iniquitous doings. (See also Deut. vii. 4; xii. 31; xviii. 9.) It would seem also that the Canaanites were *steeped in spiritualism* (Deut. xviii. 10-12). These terms include mesmerism, the use of mediums, the incantation of demons. When men break through the strong fences which God has built between us and the demon world, and when they open a passage of communication with the wicked spirits that are intent on our degradation—for the sake of the human race, exposed to imminent harm, these black arts must be stopped.

In driving out and destroying these demoralized races, war was being waged with the evil spirits, who were ruling the moral darkness of the land (Eph. vi. 12, 13). This conflict was not mainly with flesh and blood. At this time to heavenly watchers Satan appeared to fall as lightning from heaven (Luke x. 18). This is not simply the story of the conquest of Canaan; it is a fragment from the chronicles of the eternal conflict between light and darkness, heaven and hell, the Son of God and His great antagonist.

There are Jerichos still! Drink! Impurity! Worldliness! Great heathen systems that oppose the way of the Church's advance! The depravity of the human will! We are all tempted to attack these with weapons drawn from our own armory. It is a great mistake. "This is the victory that overcometh the world, even our faith" (1 John v. 4). Be ours the robes of white purity, ours the trumpet blast of the preaching, which God's Spirit can own, ours the patient and expectant prayer, ours the spirit of unity and love! Above all, let us believe in the presence and coöperation of that living Saviour, Who has promised to be with us all the days, unto the end.

Golden Text: *All things are possible to him that believeth. Mark ix. 23.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

2 Timothy i. 1 to 5.

Members of College Glee Clubs, with banjos and mandolins in hand, crowd about the pianist and call out: "Give me A," then bend their musical touch and ear to tuning their instruments. Can earthly wisdom foretell the sacred and harmonious influences of even one home tuned to the key of Christ? Then catch the Christ key, beloved, and practice such tunes as "In honour preferring one another" in your homes, if you want your harmonies to influence the world towards peace and righteousness.

* * * * *

When the Empress of Germany was asked by a wealthy baroness what gift she would like best, she replied that she already had the things which pleased her most of all. Urged to tell what they were, she answered: "*Mein Kaiser, meine Kinder, meine Kirche, und meine Kuche.*" Husband, children, church and kitchen! When the house-mother's interest centers around such a quartette as this a happy home life is assured.

* * * * *

"Home, Sweet Home!"

"Song of a thousand joys and tears,
Your notes come echoing down the years
Like the sweet sigh
Left on the sober autumn breeze,
When from her court of woods and trees,
Her lonely blossoms and her bees,
Summer goes by."

* * * * *

"Home, Sweet Home!"

"Ring on, dear song, through all our days,
And brighten still our distant ways,
Where'er we roam,
And let our last swift seconds be,
By distant shores, by land or sea,
Made happy by the thought of thee,
Of 'Home, Sweet Home'!"

* * * * *

At an organ recital the organ blower was taken suddenly ill and a celebrated composer present in the organ loft took

his seat at the bellows. After the recital some one remonstrated with the composer for doing such menial work. "Menial work!" he cried, "I love music so much that nothing I can do for it seems menial." Just suppose that all the members of Christian households were actuated with such a spirit of love toward one another!

1 Kings xx. 1 to 21.

"I won't drink, because doing so would interfere with a certain commission I have," said a very young man when pressed by three gay companions to take a glass of beer in a social way. "A commission! What sort of a commission?" "A commission to prepare the way of the Lord and to make His paths straight. With work of that kind in view, I don't want to have impaired faculties."

* * * * *

Does the fact that the saloon which overshadows *all* political issues render it impossible for the saloon to become *a* political issue? Is not temperance as much of a moral or social issue as graft and the rights of the working man, and why shouldn't it be discussed as such?

Why is it our political parties plank their platform with principles from Graft-town, Tariff-town, Third-term-town, and ignore the productions of Temperance-town?

* * * * *

None of the children of King George and Queen Mary has ever touched intoxicants of any kind and they are being brought up total abstainers.

The Emperor William has recently put himself on record as believing that the nation that would have power must be able to fill the ranks of its army and navy with men of clear brains and steady nerves.

* * * * *

The temperance optimist *sees:*

Twenty million school children, by the requirements of law, being taught the fatality of alcohol, narcotics and cigarettes,

Demoralizing liquor advertisements eliminated from our best magazines,

Seventy-one per cent of the area of the United States "dry" territory, and half its population living in that "dry" territory,

Four hundred temperance workers raising a fund of half a million dollars, for a nation-wide crusade against gambling.

The temperance optimist *hears:*

Leading physicians in every section of the country (U. S.) adding the weight of their testimony to the advancement of the temperance reform,

That the railroad company, the banker, the business men, generally, are fast concluding that they have no place in their service for the man who is not a total abstainer..

Psalm c. 1 to 5.

"And so," said a glad-faced young woman, standing among a group of college girls who were welcoming her back with more than usual demonstrations of cordiality, "and so, as usual, the absolutely unexpected happened—and I'm here! Hills of difficulties? Mountains, Alps—whole continental ranges! But say, girls! have you got a grandmother? I have, and that's why I'm back at college! Every time I'd get discouraged—and there were more people sick than usual—or there wasn't any sign of being money enough, she'd begin singing:

'His help in times past forbids me to think
He'll leave me at last in trouble to sink!'

It helped me to keep my mind fixed on those 'times past,' and, as I said, the unexpected happened, and here I am! I'm getting to think there's something in this counting on good things happening, once they've begun to happen. 'Tisn't a light that fails."

* * * * *

"I met a farmer some time ago," said a man, "who had raised all manner of crops. It was a wet day, and I said: 'Mr. Nayling, this rain will be fine for your grass crop.' 'Yes, but it is bad for the corn, and will keep it back. I don't believe we shall have a crop.' A few days after this, when the sun was shining hot, I said: 'Fine sun for your corn, sir.' 'Yes, pretty fair; but it's awful for the rye. Rye wants cold weather.' Again, on a cold morning, I met him, and said: 'This must be capital for your rye, Mr. Nayling.' 'Yes, but it is the very worst weather for the corn and grass. They want heat to bring them forward.'"

Alas, that such discontent should be so common!

Two men toiled side by side from sun to sun,
And both were poor;
Both sat with children, when the day was done,
About their door.

One saw the beautiful in crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.

* * * * *

One saw the good in every fellow man,
And hoped the best;
The other marveled at his Master's plan,
And doubt confessed.

One, having God above and heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died.

Deuteronomy viii. 1 to 20.

When Kossuth visited America years ago, he said: "If shipwreck should ever befall your country, the rock upon which it will split will be your devotion to your private interests at the expense of your duty to the state." Men who have made a study of the perils of our country say that we are within a measurable distance of that rock. But let us not for a moment forget that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

* * * * *

The first, the best, and the strongest link in the chain that binds the Church to the country is prayer.

O Lord, our God, Thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to Thee!
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth
America befriend!

The strength of every state increase
In union's golden chain;
Her thousand cities fill with peace,
Her million fields with grain!
The virtues of her mingled blood
In one new people blend;
By unity and brotherhood
America befriend!

Through all the waiting land proclaim
The gospel of good will;
And may the joy of Jesus' name
In every bosom thrill!
O'er hill and vale, from sea to sea,
Thy holy reign extend;
By faith and hope and charity
America befriend!

The life of our nation can best be conserved by a consecrated intelligent use of our churches, and the thousand and one philanthropic humanitarian and religious organizations that have sprung from pulpits and pews.

Psalm i. 1 to 6.

When some one asked Quentin Hogg, who gave a great fortune to found the Polytechnic Institute in London, how much it cost to build up such an institution, he replied: "Not very much. Simply one man's life blood." Humanity's life blood is the price of eternal rewards. Christ paid that price upon the Cross. But think what He received: "Thou art my beloved Son." And this sonship is to-day the one link between us and the Father. Wasn't the reward worth the sacrifice? "He that loseth his life for my sake shall find it." Is there anything more valuable than life, any reward greater?

* * * * *

When President Thiers of France was asked how he could deliver such masterly improvised speeches, he replied: "Improvised speeches you call them? Why, for fifty years I have been rising at five o'clock in the morning to prepare them." We ourselves determine our own rewards. Whether we receive them at any particular time or place is not ours to decide, but whether time, self-sacrifice and devotion are given to deserved rewards rests entirely with ourselves.

* * * * *

Is sacrifice so hard a thing?
We give a useless seed
To God's kind care, and lo! we reap
A harvest for our need.

We give a scanty draught to one
Who faints beside the way;
There flows a fountain for our thirst
Some weary, woesome day.

* * * * *

Ah, sacrifice is but the door
To dwellings of delight;
And selfishness the subtle key
That locks our joy from sight.

* * * * *

Just before the death of the Duke of Kent he laid his hands upon the girl head of Victoria and prayed that if she became Queen of England she might rule in the

fear of the Lord. Fifty years later the Queen said: "That prayer has ever defined my ambition." If God's judgment of our work was our strongest motive for doing it well and at the right time, many more would receive the crown of faithfulness in this life as well as the crown of righteousness in the life to come.

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. Campbell Morgan, D. D.

NOVEMBER, 1913.

HEBREWS.

Saturday, 1st.

There has been great uncertainty from the times of the early Church as to the authorship of this treatise. Into these discussions we do not propose to enter. Suffice it to say that it is almost certain that the thought is that of Paul, and in all probability the writing, as we have it, is that of Luke. It may be that Paul first wrote this letter in the Hebrew, and Luke translated it into Greek; or perhaps, even more probably, that Luke wrote a message which he had heard Paul deliver repeatedly in his visits to Jewish Christians in the various cities through which he passed. Perhaps, however, it is better to dismiss the question in the words of Delitzsch: "May we not say that this epistle resembles the Melchizedek of sacred story, of which its central portion treats? Like him it marches forth in lonely, royal, and priestly dignity, and like him it is without genealogy."

Its main subject is that of the superiority of the revelation of God in Christ over all that had preceded it. This is dealt with in order that the faith of Hebrew Christians may be established. For the strengthening of that faith the writer lays bare the foundations and describes the fruitfulness. Its purpose is to show the hopelessness of those guilty of apostasy from Christ, by revealing the perfection and finality of His message and work.

The broad divisions are:

i. 1, 2a. Fundamental proposition.
i. 2b-x. 37. The argument: the foundations of faith.
x. 38-xii. 24. The appeal: the fruitfulness of faith.
xii. 25a. Final injunction.
xii. 25b-xiii. 25. Conclusion.

Sunday, 2nd. Heb. i. 1, 2a.

The first words of the Epistle plunge to the very heart of the subject, and in compacted form give us the truth upon which all its arguments and appeals depend. These words reveal two truths accepted: (1) God, and (2) God has revealed Himself. There is no argument for the Divine existence. This is at once taken for granted. There is no question raised as to the possibility of His revealing Himself to men. This is announced as a matter of fact.

Two periods of revelation are referred to in the phrases "of old time" and "at the end of these days." The first covers that whole economy of the past; the second includes that which follows the past.

Monday, 3rd. Heb. i. 1, 2a.

These periods are put into immediate contrast. The first is characterized by diversity. The Divine revelation had been "by divers portions." Not in any one period had the whole revelation been given. Without going into detail, it may be said that there had been the periods of fellowship (Adam), of conscience (Noah), of covenant (Abraham), of law (Moses), of prophecy (Isaiah), of restoration (Ezra).

The past had been characterized, moreover, by diversity of methods, by voices and signs and visions, by types and ceremonies and ritual. The new is characterized by

unity. It is the one speech of the one Son, in Whom all the "portions" are contained and all the "manners" fulfilled. Thus the attention is arrested and fixed upon an abiding and authoritative Center. The many have merged into the One. This is the foundation truth upon which all that follows is based.

Tuesday, 4th. Heb. i. 2b, 3.

Having declared that God now speaks in the Son, there follows a stately seven-fold description of the glories of the Son. Let us state these in order: Heir of all things, Creator of the ages, the Effulgence of the glory of God, the very Image of His substance, the Upholder of all things, Purifier of sins, Joint Ruler with the Majesty on high.

It is interesting to notice that this seven-fold fullness includes all the "portions" of the past. The revelation of relation made to Adam, who was the son of God, is fulfilled in Him Who is the "heir of all things." The ending of one age and the ushering in of a new, which was characterized in the Divine dealing with men through Noah, is within the right of the Son Who is the Creator of ages. The revelation of the glory of God to Abraham, which revelation was the foundation of his faith, is perfected in the One Who is the Effulgence of the Divine glory. The pattern of heavenly things committed to Moses in the mount is perfectly realized in Him Who is the very Image of the substance of God. The sublime vision of the throne and authority of God, which created the burden of Isaiah and the prophets, is vested in Him Who upholds "all things by the word of his power." The period of reformation and perfection centering around Ezra has its deepest meaning fulfilled in Him Who makes final purification of sins. And at last there is the added Christic system, in which the Son sits at the right hand of the Majesty on high, which can no longer be described as a portion, but as the enfolding of all portions in the one glorious finality. In Him all voices merge into the one Voice, all signs are fulfilled in the one Manifestation, all visions shine through the essential Light. Types and ceremonies and rituals cease in the presence of the Archetype, the Substance, the essential Truth. Thus emphasis is laid upon the authority and finality of the Christian revelation, and the absolute safety of the same as a groundwork of faith.

Wednesday, 5th. Heb. i. 4 to 14.

Here begin the detailed arguments for the superiority of the Son to all the methods of the past. As we proceed it will be seen that these arguments may be summarized under the headings which describe the facts in which the Hebrews boasted. They believed their system was ministered by angels, and so was supernatural; formulated by Moses, and so was natural; administered through a priesthood, and consequently was spiritual. In all these things the Son is shown to be superior.

His superiority to the angels occupies i. 4 to ii. 18. The subject is introduced by seven quotations from the Old Testament. The first two show the superiority of the Son in the matter of relationship to God. He is the *Son.* No angel bears this relationship to Him. The third quotation *claims the worship of the angels for the Son.* The fourth, fifth and sixth *contrast the service of the angels with the supremacy of the Son.* They are indeed swift and forceful as the wind and as fire as His ministers, but the Son sits upon the throne, swaying the scepter, anointed with oil, laying foundations, observing the passing of created things, but Himself abiding. The seventh and last *affirms the superiority of the One Who shares the throne over those who are its ministers.* Thus the fundamental truth of the superiority of the Son, through Whom God now speaks, over the angels, through whom He has spoken, is proven from those Scriptures of truth which the Hebrews hold to be Divinely communicated and of binding authority.

This section incidentally gives us a key to much of the Old Testament, in showing us how the writings of the past refer finally to Christ. The majority of the quotations are from the Book of Psalms, and a valuable exercise in Bible study would be that of looking at them in their Old Testament setting, and seeing how this use of them in relation to Christ flings its light upon much that else were dark.

Thursday, 6th. Heb. ii. 1.

The Epistle is characterized by occasional applications and solemn warnings. These form the negative side of the argument from beginning to end. While the writer is specially devoting himself to such statements of the foundations of faith as shall strengthen faith, he is careful throughout to make such deductions as will reveal the peril of apostasy. If, indeed, the speech of the Son be the final groundwork of faith, deliberate refusal to hear and obey constitutes that final apostasy from which there can be no way of deliverance.

Friday, 7th. Heb. ii. 1 to 4.

The first of these warnings occurs in this section. "The word spoken through angels" (Acts vii. 53; Gal. iii. 19) had indeed proved so steadfast that disobedience had ever brought "a just recompense of reward." If this ministration of angels in which the Jew had made his boast had been of so steadfast a character, how much more the speech of the Son, Who has been shown to be infinitely superior to angels! The authority of the word of salvation is again declared and reëmphasized: spoken by the Lord, confirmed by His first messengers, and witnessed by God Himself in the miraculous manifestations of the early days and the gift of the Holy Ghost.

The danger against which this section utters its warning is that of drifting away from the final speech, and so neglecting salvation. The invariable answer to the question, "How shall we escape?" is that although the Son has made the way of escape for such as have broken the law administered by angels, there can be no possible escape for those who refuse to hear and obey His speech, which is that of salvation.

Saturday, 8th. Heb. ii. 5 to 8a.

Continuing the argument concerning the superiority of the Son to the angels, the writer introduces a new statement. He Who in essential nature was superior to them, yet for a period was made lower than them. Through this humiliation and the victory wrought therein He has passed back to the place of superiority, carrying with Him a new right of supremacy, which includes in its provisions a place for man to whose level He had passed.

First, the subject of man's original vocation is treated by quotations from Ps. viii. His position was that of being "a little lower than the angels," yet he was crowned "with glory and honour," and set in the seat of dominion over created things.

Sunday, 9th. Heb. ii. 8b to 18.

The argument then declares that this ideal has not been realized. All things are not seen subjected to Him. Yet one Man is seen crowned, occupying the throne of authority. In order to this crowning, He had been made "lower than the angels," even a Man. In that experience of manhood, He entered into fellowship with man even to the death which resulted from man's sin. Three quotations are given which prove His identification with men, even to the point of calling them brethren. Thus through fellowship in nature and in death with man, He became lower than angels, and closely associated with man. It is this One Who has at last taken His seat at "the right hand of the Majesty on high," realizing His original position of superiority, with the added right accruing from His humiliation and victory. He had passed angels in His great descent, but had passed them again in His glorious ascent. He came to man's level, even death, that man might be raised to His level of life and authority. Thus the superiority of the Son to the angels is supremely established.

Monday, 10th. Heb. iii. 1.

The argument now passes to the second claim of superiority, that over human leaders. This whole section occupies iii. 1 to iv. 13. It includes the subject of the superiority of the Son to Moses and Joshua, the man who led the people out and the man who led the people in. Both are required because failure alone prevented Moses doing both, and Christ realizes in His own leadership both elements, leading men out from Egypt and into the land of promise.

In approaching this subject the writer names those to whom his message applies, as "holy brethren, partakers of a heavenly

calling." By this form of address he lifts them from that to the higher life and relationships existing in Christ. He then urges them to consider the Son, Who is "the Apostle," thus fulfilling the whole function represented in the work of Moses and Joshua; and "High Priest," thus realizing everything suggested in the position of Aaron.

Tuesday, 11th. Heb. iii. 2 to 6.

He immediately passes to a comparison between Moses and Christ. The position of Moses was that of a servant in a house. The "house" referred to was the tabernacle, which was "a testimony of those things which were afterwards to be spoken." The comparison instituted here is not between Christ and Moses in His failure, but rather in his faithfulness. The faithfulness of Moses was manifested in the fact that he made all things according to the pattern. Yet, after all, these things were but the pattern of heavenly things. Moses' faithfulness, then, in the matter of the pattern must necessarily be of an inferior nature to the authority of the Son in that house of which the tabernacle was but a pattern. This is the argument of the writer at this point. He proceeds to declare that those whom he has addressed as "holy brethren" and "partakers of a heavenly calling" truly constitute that house of which the tabernacle was but the pattern. Christ is the Son over that spiritual house of which the tabernacle was but the shadow, in which Moses was a servant.

The contrast is striking and the argument intended is, that if faith centered on the pattern, and on the man who built it, how much more may it confidently take hold upon the One Who in His own Person fulfills all that was shadowed forth by the servant of old, and by the pattern of the house in which he served!

Wednesday, 12th. Heb. iii. 7 to 15.

This section (ver. 7-19) contains the second solemn exhortation and warning, based on the facts concerning Moses and his relation to the Hebrew people. The readers are reminded by another quotation from their Scriptures of what happened in the wilderness. The heart was hardened by unbelief. God was displeased, and they consequently were shut out from their rest.

Following this quotation is the warning. It is a warning against "an evil heart of unbelief," which will express itself in "falling away from the living God." He urges them to daily exhortation of each other, lest any of them shall be "hardened by the deceitfulness of sin."

Most solemn and searching are the words, "we are become partakers of Christ if we hold fast the beginning of our confidence firm unto the end." This does not mean to say that we are made partakers of Christ on condition of our holding fast to the end. It does mean to say that our holding fast will be the demonstration of our having been made partakers. How great the responsibility resting upon us, therefore, and how necessary that we should ever take heed to ourselves!

Thursday, 13th. Heb. iii. 16 to 19.

The argument of warning returns to the first illustration, and shows why many that came out of Egypt never entered into the promised land. It was because they "sinned." This sin is described as that of disobedience, and the reason of disobedience is revealed to be that of "unbelief." Of course, the whole force of this section is again to remind those to whom the letter is addressed, that if, in the case of unbelief in the servant Moses, men were shut out from "rest," how much more will that be true in the case of those who are disobedient to the Son!

Friday, 14th. Heb. iv. 1 to 5.

As a matter of fact, both Moses and all the people, with the exception of Caleb and Joshua, failed to enter in to the rest of Canaan. The picture of the whole generation who perished in the wilderness is before the mind in this section. What did they lack, and why did they perish? Did they lack the message of "good tidings"? No, they had good tidings preached unto them. Did they fail to hear the message? No, they heard it also. Wherein, then, did they fail? And the answer is clearly given: "the word of hearing did not profit them, because it was not united by faith with them that heard." Where faith is lacking,

the provisions of God are unavailing. Men do not enter into rest save by faith, even "although the works were finished from the foundation of the world."

The rest of faith is illustrated by a reference to the original Sabbath. Thus the failure of Moses and the men of old, with its reason, is declared.

Saturday, 15th. Heb. iv. 6, 7.

And yet the purpose of God abideth, and, seeing that some have failed, the offer is repeated, this time, however, by the superior speech of the Son. It is the same call, but it comes with new emphasis. All this is intended to give urgency to the appeal with which this section opens: "Let us fear therefore, lest haply a promise being left of entering into his rest, any one of you should seem to have come short of it."

Sunday, 16th. Heb. iv. 8 to 11.

In close connection, because the subject is virtually the same, the writer deals with the superiority of the Son over Joshua. Joshua completed that in human leadership in which Moses failed. He led the people in. And yet the argument declares that although they were led in under Joshua to circumstances of rest, yet even then they never entered into rest, still because of unbelief. "There remaineth therefore a sabbath rest for the people of God." Joshua, indeed, led them into the land, but not into rest, and therefore he spoke of "another day."

Let ver. 10 be carefully noticed. It is generally treated as though it referred to any person finding that rest of God that remains. While that may undoubtedly be true, I have no doubt whatever that the first reference is to Christ. Let the verse be read with that thought in mind: "He that is entered into his rest hath himself also rested from his works, as God did from his. In the midst of His life service Jesus declared: "My Father worketh even until now, and I work." This declaration of the writer of the letter to the Hebrews is the complement and consummation of the one made by Christ Himself. He worked as God worked, but, Himself being true to the purpose of God, and living ever on the principle of faith in God, He found His way into rest in fellowship with God. In this He is seen to be superior to Joshua also. It is possible for us to enter into that rest, and yet we shall be shut out from it by unbelief. Hence the necessity for diligence on our part.

Monday, 17th. Heb. iv. 12, 13.

These verses practically summarize everything that has gone before. The Epistle, commencing as it did with the declaration that God spake in the past and now, and the arguments having shown the superiority of the speech of the Son over all that had preceded it, a description is given of that speech, "the word of God." Let the words describing the quality of the Word be carefully pondered: living, and active, and sharp, and piercing, and discerning. All these qualities are operative because nothing can be hidden away from "him with whom we have to do." The inner recesses of the being where unbelief lies lurking, manifesting itself externally in disobedience, are all clearly visible to "the eyes of him with whom we have to do," and can be reached by that searching Word. To those, therefore, who hear the speech of God through the Son, no plea of ignorance is possible.

Tuesday, 18th. Heb. iv. 14, 15.

Here begins the section which deals with the superiority of Christ as Priest. First, a statement is made of the fact of His Priesthood, with accompanying appeals. These statements of the fact take for granted certain principles already stated in another connection. Taking them in their inverted order, they may thus be stated: "Jesus the Son of God"—thus the Person is indicated in its human and Divine aspects. This One has "passed through the heavens," that is to say, He Who descended until He was lower than the angels has ascended to that enthronement wherein He sits at "the right hand of the Majesty on high." That Person is now declared to be a great High Priest.

These things being so, the first appeal is made: "Let us hold fast our confession."

Wednesday, 19th. Heb. iv. 16.

Then follows a description of this High Priest. He is One "touched with the feel-

ing of our infirmities," and that because in His descent to our level He was "tempted like as we are" with the one essential difference described in the phrase: "without sin."

On the basis of that description of the High Priest, the second appeal is made: "Let us therefore draw near with boldness." This is an exhaustive description of the true nature of the boldness with which we may come near to God. It is not the boldness which claims anything upon merit, or makes any demand upon God. It is the boldness of confidence in the understanding and tenderness and ability of the enthroned Priest.

Thursday, 20th. Heb. v.

Then immediately commences the argument by contrast. The two essential qualifications of a priest are declared to be capacity for sympathy and a vocation of God. These qualifications are perfectly fulfilled in Christ. Two quotations demonstrate His appointment, the first declaring, as heretofore, His personal relation to God, and the second, His positive appointment by God to priesthood after the order of Melchizedek.

Then follow words full of tears and tenderness, which demonstrate His fulfilment of the qualification of capacity for sympathy: "prayers," "supplications," "strong crying," "tears." Through all these He passed, learning obedience, which does not mean learning to be obedient, but rather learning the actual experience of the obedient through the things He suffered. Through this process He became the Author of eternal salvation, and God named Him "a high priest after the order of Melchizedek."

Having thus introduced the great subject, the writer declares his sense of the difficulty in dealing with it, because those to whom he is writing are "dull of hearing"; having to be taught, when they should be teaching; having to be fed with "milk," when they should be capable of receiving "solid food."

Friday, 21st. Heb. vi. 1 to 3.

This chapter consists of the third appeal and warning. His appeal is that they should leave the doctrine of "the first principles of Christ," and press onward to "perfection." The things which are to be left are named: "repentance," "faith toward God," "baptisms," "laying on of hands," "resurrection of the dead," "eternal judgment." It must be clearly understood that this list has no reference to any commands which are part of the Christian dispensation. They are all Jewish merely. Of course they all have their spiritual fulfilment in that dispensation, and, indeed, in Judaism they were the first principles of Christ. The writer, however, is urging these Hebrew Christians not to remain within the first principles of Christ as found in Judaism, but to press on to the full growth of these principles as found in Christ Himself.

Saturday, 22nd. Heb. vi. 4 to 12.

Then comes a most solemn and awful warning. Very much controversy has waged around these verses. Myself I have no doubt that the persons described are those who have been brought into living relationship with Christ. Of no unregenerate persons can it be said that they were "enlightened," had "tasted of the heavenly gift," were "made partakers of the Holy Spirit," had "tasted the good word of God, and the powers of the age to come." The central verse of description explains those that lie around it, and is in itself conclusive. No person can be a partaker of the Holy Spirit save through faith in Jesus Christ; and all such as are partakers are born again, and are members of Christ.

Sunday, 23rd. Heb. vi. 4 to 20.

The peril described needs to be carefully understood. It is that of falling away, which means final and positive apostasy. The first warning spoke of letting things drift, the second, of falling away from the living God, and this must be borne in mind in the present connection. The sin referred to is not that of a fall or a lapse, but that of willful, deliberate, final apostasy from Christ, and the writer declares that where this is done, there cannot be renewal to repentance. This surely is self-evident. What salvation can there be for those who

willfully reject the only way of salvation? The writer does not entertain any fear for those to whom he writes, as he is careful to declare, and yet the peril must be stated, the warning must be uttered.

The supreme illustration of the persistence of faith in the Old Testament is Abraham himself. His encouragement was God's "oath." Ours is that same oath, as ratified in the Person of the High Priest, Who has entered the Holy Place as our Representative.

Monday, 24th. Heb. vii. 1 to 3.

Returning to the point from which he had turned aside, in order to the exhortation just considered, the writer takes up again the subject of the priesthood of Jesus after the order of Melchizedek.

He first shows the superiority of the Melchizedek priesthood over the Levitical. This is a beautiful picture of Melchizedek. He is called "priest of God Most High." His name means "King of righteousness." His domain was Salem, so that he was also "King of peace." The one instance of the exercise of his priesthod in the Old Testament reveals him as administering sustenance, imparting blessing, and instituting communion.

It is certainly remarkable that of this Melchizedek we know nothing save what we learn from the incident recorded in Genesis, and the reference made in this Epistle. He is the first priest mentioned in the Bible, and the qualities of his priesthood as revealed in Genesis are different from anything that followed until Christ is revealed. He was not the priest of one nation only, for being King of Salem he exercised his priestly function toward the father of a new nation. The similarity between him and his priesthood and Christ and His Priesthood is so remarkable that there are those who incline to the belief that his appearance to Abraham was one of the Christophanies of the Old Testament. Into this discussion we need not now enter.

Tuesday, 25th. Heb. vii. 4 to 10.

After the description of Melchizedek, the writer proceeds to show his superiority to the priesthood of Levi. The whole Levitical priesthood paid tithes to Melchizedek in the person of Abraham from whose loins they sprang. Thus the living priest received tithes from the dying, even while they were yet unborn, and he blessed them in the person of Abraham, and "the less is [ever] blessed of the better." Thus the Levitical priesthood is seen to be inferior to that of Melchizedek. The Priesthood of the Son is after the pattern of that of Melchizedek.

Wednesday, 26th. Heb. vii. 11 to 19.

Dealing in detail with the Levitical priesthood, the argument shows its failure, because it perfected nothing. A new order was necessary, because perfection did not come through the Levitical. The Priesthood of the Son is not of Aaron, for Jesus was not of the tribe of Levi. So far as He was connected with the ancient people after the flesh, He was of the tribe of Judah. His right to Priesthood lies within His own personality. He has "an endless life." Endless life implies the absolute perfection of the nature; and consequently, the continuity of the Person. His appointment to Priesthood by the Father, then, was, as has already been shown, the appointment of a Person Who perfectly fulfilled the necessary qualification of capacity for sympathy; and it was, moreover, the appointment of One Who lived, and Who lives, essentially without descent and without issue. His appointment, therefore, disannuls the law, that is, sets aside the whole economy of the past, and the "bringing in . . . . of a better hope, through which we draw nigh unto God."

The inferiority of the Levitical priesthood is revealed in the fact that it was unequal to the realization of perfection in any. The superiority of the Priesthood of Jesus consists in the fact that through Him a better hope has been given to men, through which they "draw nigh unto God," and perfection is realized.

Thursday, 27th. Heb. vii. 20 to 28.

In this section the contrast is made vivid in two particulars: (1) as to the oath of appointment; and (2) as to the perpetuity of the office. These contrasts are marked by two phrases, occurring twice: "They

indeed," "but he" (ver. 21, 23, 24). "They, indeed," were appointed "without an oath." Their appointment was probational and temporary, and merely prophetic of something yet to come. The priests of the old economy were themselves imperfect, and consequently were never by oath installed into the office of the priesthood. "But he" was appointed by the oath of God. He perfectly fulfilled all the necessary qualifications for the priestly office, and was, therefore, the One of Whom they, in the partial fulfilment of that office, uttered a prophecy. Beyond Him there was no necessity for any priest, so that God appointed Him by oath forever.

A right understanding of this perfection of the priesthood of Jesus, issued in a Divine appointment by oath, constitutes the most severe condemnation of all who claim Divine appointment to priestly position.

Friday, 28th. Heb. vii. 23 to 28.

"They indeed have been made priests many in number." They were unable to continue. Death claimed them in succession, and the continuity of priesthood could not be the continuity of a priest. "But he . . . . abideth for ever." It is not merely a priesthood which remaineth, but a Priest Himself. He is, therefore, "able to save to the uttermost," because " he ever liveth to make intercession." How often in the matter of human friendships do we sigh:

" Oh, for the touch of a vanished hand,
And the sound of a voice that is still!"

In the case of this Priest no such sigh can ever escape the soul. The Hand has not vanished, the Voice is not still. Men no longer depend upon office, but upon a Person.

This High Priest is then described as to character: "holy, guileless, undefiled, separated from sinners"; as to position: "made higher than the heavens"; as to mediatorial rights: the sacrifice of Himself "once for all." This Priest is appointed by "the word of the oath."

Saturday, 29th. Heb. viii.

Having established the fact of the superiority of Christ as Priest, the argument now proceeds to deal with the superiority of the relationships consequent thereupon. First, there is the statement of the central verity already declared: "We have such an high priest." Here let the emphasis be laid upon the "such," and our thoughts will be carried back to the glory of the Person, the perfection of His work, the assurance of His enthronement, and the certainty of His sympathy.

The result of having such an High Priest is that His ministry must be superior in all its details. Superior primarily in the place of its exercise. His sphere of operations is the "true tabernacle, which the Lord pitched, not man." Moses was a servant in a house, which was the pattern of the heavenly house, and in that house Aaron exercised his priesthood. The Son Who is Master of the spiritual house, of which the other was but a pattern, exercises His Priesthood therein. He is not on earth as to material position and localization. He rules over that whole spiritual house, "which house are we," in which God dwells, and in which, therefore, He is the perfect and the prevailing Priest.

Sunday, 30th. Heb. viii. 8 to 13.

Because of this more excellent ministry and place of ministry, "a better covenant" exists between God and those over whom He is the Priest than ever existed before. Here by a remarkable quotation from the prophecy of Jeremiah, the writer claims that in and through Christ that new order which prophets saw and foretold is realized.

The superiority of the covenant is indicated in this quotation as being threefold: (1) It is written on the heart, rather than on tables of stone, and so is internal rather than external; (2) it is to include all, for within its far-reaching scope at last men shall not need to teach each other anything concerning God, and so it is universal rather than local; and it is to be based on the incalculable blessing of the forgiveness of sins, the putting away of those things which so long had stood between man and God. What wonder that the writer ends with the glorious declaration that the old "is nigh unto vanishing away" because of the coming of the new!